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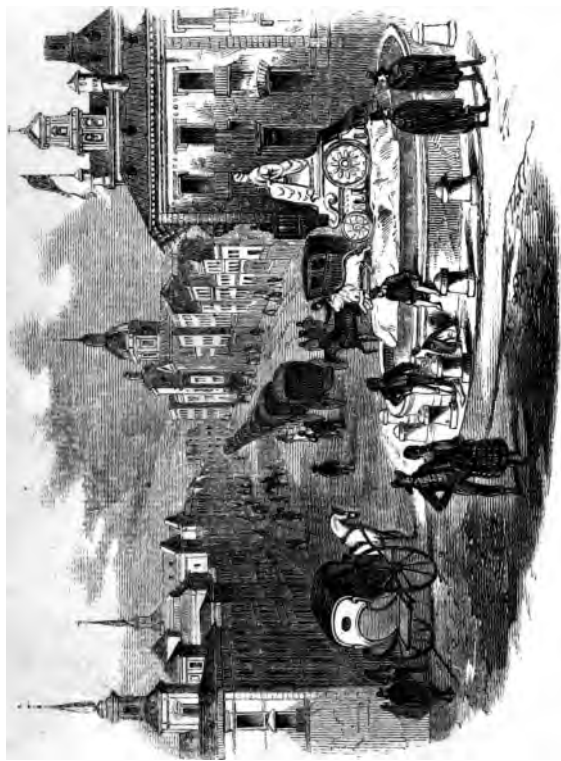
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VIEW IN MADRID.

SPAIN.

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SPAIN.



CHAPTER I.

EARLY HISTORY TO B.C. 160.

Early Spanish history.—Celts.—Phœnicians.—
Carthaginians.—Romans.

IN the very early days of Spanish history, we are told that races like those who formerly dwelt in parts of our own native land, lived in clans thinly scattered over the various provinces of Spain. They had but little knowledge of those arts which make life agreeable. They lived in caves or huts, and were as far behind the more civilized people who

then lived in other parts of the earth, as the tribes who now pass a wild life far west in America are behind our own nation.

These old inhabitants of Spain were called Celts; and an ancient name of part of the land having been Iberia, the Celts of Spain were called Celtiberians to distinguish them from other Celts. The kind of life they led made them hardy. Those who were weak among them probably died early, and thus the full-grown men and women could endure the many discomforts of uncivilized life. They loved their homes, poor as they were. When other nations found them out, and attempted to subdue and rule over them, they proved that their mode of life had made them courageous, and they fought bravely in resisting the

new-comers. First, the Phœnicians (an industrious people, who lived to the north of Palestine) found their way along the Mediterranean Sea, and are said to have reached Spain, and to have built cities there, and traded with the riches which the barbarous Celts had never found out. There are mines of gold and silver in Spain, as well as abundance of fruit-trees, which repaid the cultivator for some trouble spent on them, but which the Celt was too ignorant to understand.

The Phœnicians made settlements and built towns where Cadiz, Malaga, and Medina Sidonia now stand ; and might have gone on spreading abroad in one province after another, had not the news of the wealth of Spain reached other civilized nations. Greeks, from the island of Rhodes and other parts, settled

in Spain, building towns and carrying on trades.

Then a more powerful nation, nearer at hand than either of these, whose principal city, Carthage, was at the north of Africa, came to Spain.

The Carthaginians were not content to have a share only in the trade. They made such of the Phœnician and Greek settlers as would not submit to their authority leave the country ; and after a time, all the south-eastern parts were considered theirs.

The ancient Celts liked none of these intruders ; but though whenever they had an opportunity they resisted them bravely, they were at length obliged to submit, and either lived at peace with the new colonists, or those clans who most hated bondage went to live among

the mountains in the north, which was a part always less attractive to foreigners than the fertile provinces of the south and east. So, in Biscay and Asturias they could still observe the customs of their forefathers, and the new-comers would have thought it but waste of time to hunt them from the caves and rocky precipices of this mountain land.

For some time, the Carthaginians were masters of Spain ; but this could not last long. The generals of the Roman Empire were always looking east and west for new countries into which they might lead their armies. They were already at war with the Carthaginians, and, being jealous that these enemies had got such a footing in Spain, they determined, partly by clever management and partly by force, to win from them this weakky

land, to which they gave the name of Hispania.

The Carthaginians had been tyrannizing over the defenceless Celts with great cruelty ; and the Romans, having heard of this, made fair promises to the old inhabitants, and those descendants of the Phœnicians and Greeks who were settled among them, that they would take their part against their oppressors, and put an end to the cruel doings of which they now complained.

Thus they made friends with the inhabitants of a great many towns, who readily joined the Roman armies when war was carried on between them and the Carthaginians in Spain ; and still the Roman general went on gaining the affection of the native people by generous acts and kindness. Stories of these

acts have been preserved. A young Spanish girl was taken among the captives, and her parents hearing of their sad loss, brought a large sum of money for her ransom. Scipio, the Roman general, would not receive it. He restored the girl to her parents, and said, "Take the money, and let it be her dowry when she is married."

Then Allutias, her lover, who had given her up for lost, told the story to his countrymen, and when they heard of this generous deed they gathered together a company of 1400 horsemen and joined the Roman standard.

At last the Romans were completely victorious, and then they did as they had intended to do from the first. They made Hispania a province of the Roman Empire, and placed rulers over its various

divisions, and governed the people by the strict Roman laws. Thus the Celts were more completely cast down than they had ever been before. Whether they suffered or not depended on the character of the governor set over them. If he were just and humane as Scipio had been, they had not much cause for complaint; but if his character were bad, if (as was sometimes the case) he had resolved to enrich himself while he retained this high office, that he might carry away a large fortune when another ruler was appointed in his stead, then they were unjustly oppressed. Many times they rose against their hard masters, and on one occasion they raised an army of 34,000 men, and fought a desperate battle in Valencia.

This was their last great struggle, and

the Romans gained the victory most completely. B.C. 160.

But the natives still from time to time resisted their governors ; and they succeeded in keeping Portugal, which was then called Lusitania, for some time in their own hands—though, in the end, they gave it up.

There was always much misery among the people when war was going on. All the strong men were required to fight, and this fully occupied them, so that they were unable to cultivate the land.

God would have enriched it bountifully if man had done his part in planting and watering. Where the people had been provident, and had toiled in cultivating their little farms, they could not be sure that one party or another of the soldiery would not come, and burn,

and plunder, and lay waste all before them, and then either kill them or take them captives, or leave them to starve.

In the histories of all the nations that God has made, we have this same sad story of war and then famine and pestilence and the cause of these miseries is always the same. Men have resisted the will of a kind and merciful Father, and then He who is as just as He is merciful, has brought upon them the punishment that they deserved.

CHAPTER II.

PERIOD OF THE ROMAN CONQUEST, CONCLUDED ABOUT
B.C. 160.

Useful Arts taught by the early conquerors of Spain.
—Heathen religions.—The Gospel preached.

It was more than 160 years before our Saviour was born, that Spain fell into the hands of the Romans. All the foreigners who had been there from the days of the Phœnicians had taught something useful to the first natives. The Phœnicians had shown the riches that lay hidden in the earth—gold, and silver, and other ores ; and as they knew how to build better houses than the natives had ever seen, the ignorant Celts learnt not to be satisfied with their own poor huts and

dwellings in the caves, and soon they contrived to copy the Phœnician builders. The Carthaginians brought over olive-trees from Africa, and cultivated artificial grasses, and thus cattle were better fed and cared for. But the Romans did more than all. Their nation was the most civilized, and had better laws than any, and they knew more of the arts of life. They could work the mines with better effect, and build in a more substantial way. They brought in a new language too: when they became settled the Latin language was spoken in most parts. The modern Spanish language shows that this was the case, for it has a large number of Latin words. But none of these civilized nations could teach the early inhabitants true religion. The Celts had worshipped just as the ancient people

of our own land did. Their priests were called Druids. They had no written word of God ; and one family, as it succeeded another, had not taken pains to remember what had first of all been taught to all God's family. They had not liked to remember some duties which required self-denial, and they had invented others which were easier to do, and which they thought would make up for the neglect of the most difficult parts of God's laws ; and at last, instead of loving God above all things, and loving man, they taught that God was pleased with cruel deeds. The Carthaginians had customs as bad as those taught by the Druids. The Romans allowed the idolaters of the different countries they conquered to go on serving their gods in their own way, only they would not allow

any to set themselves against all idolatry, and to pretend to have a religion which was the best and only true religion. Thus, when the Apostles taught in the Roman empire that all idolatry was false, and that the heathen priests were in error, and when they said there was but one God, who had sent his Son to die for all mankind, the Romans thought them mischievous teachers, who would "turn the world upside down;" and to hinder men from being led away by this new religion, they put to death in many dreadful ways the teachers of and believers in Christianity. Some were beheaded, some thrown to wild beasts, some burnt. But God was at work, and nothing that men could do against His will was of any use. It is said that the "blood of the martyrs is the seed of the Church." The Christians

increased in number, and in the course of time the Roman Emperor himself professed Christianity.

Before this had happened, Christian Missionaries had travelled to Spain, and had instructed many of the Roman and other inhabitants there in the Gospel of Christ. St. James, the Apostle, is told of now by the Spaniards as having first preached the Gospel in Spain.

CHAPTER III.

GENERAL SKETCH OF SPAIN.

Climate of Spain. — Different characteristics of the People. — Scenery. — Roads. — Travelling.

BEFORE hearing more of the conquerors of Spain and its history, it will be well to know what kind of a country it is, and to have some account of its inhabitants. Its provinces vary much in appearance and climate ; the trees, the fruits, and the flowers are dissimilar. In different parts the people are distinguished by their dress or by their manners, and in former times they were ruled by different kings. Now there is but one king or queen for the whole land. The regal title is King

or Queen of the Spains. But though all the provinces are under one ruler, the people are not united as the people of one kingdom should be. The Catalonians are jealous of the Castilians; and the Castilians are too proud to value the industrious but rough Gallicians; and the Gallicians and Asturians, and other northern people, think themselves better than other Spaniards; for they say, "Our forefathers lived among these mountains and fought for their homes, and when the enemy came they were not easily subdued like the southerners." Among these hardy northern Spaniards there is a class of people differing in some respects from all the rest. They are called Maragatos.* Their home is among the

* It is thought that the name Mara-gato means Moorish Goth.

mountains, but they seldom live at home.

They are employed as mule-drivers all over Spain, and are a very useful and trustworthy set of men. No one fears to put valuable goods under their care, for it is known that a Maragato would rather die in defending his burden than suffer it to be seized from him. Though this tribe is chief among mule-drivers, there are many others who follow the same occupation. Peasants in other parts get their living in this way, and travellers in Spain continually meet with long lines of mules and drivers winding their way up the steep mountains.

The Castilians, who think so highly of themselves as being the cream of all Spaniards, are yet not so well off as some of their neighbours in their climate and

the general appearance of their provinces. A good part of old and new Castile is table-land, that is, land raised high above the level of the coasts. This table-land is not flat, but the plains are broken with rugged undulations, and here and there towering mountains. The level parts between are much exposed to the burning heat of the sun in summer, and are without shelter from the winds in winter. The herbage becomes much parched, and when (as often happens) it is long unrefreshed by rain, it quite dries away and the land is barren.

Still the Castilian is well satisfied that his provinces and his fellow-countrymen are the best in Spain. In some things they are the best. They are more courteous in their manners than any other Spaniards. They are as polite to the

very poorest man as they would be to the highest in rank ; and a traveller who saw much of the manners and habits of the peasants of Castile, and who had also lived in many other parts of Europe, said that he had never been among any people who so well observed that precept of the Apostle James, where he says, that it does not please our Lord Jesus Christ that we should be disrespectful to a poor and ill-dressed person. See James ii. 1—3.

Now St. James is the Apostle who has always been held in most esteem in Spain. Jago is the Spanish name for James. In their language they call him Santiago. In their courteous behaviour the Castilians obey as well as admire him, but they have much neglected other parts of his teaching, as you will hear in the course

of their history. The stately and polite Castilian has a near neighbour of quite another character. In sunny Andalusia, to the south, there live a thoughtless, merry, dancing, singing set of men and women, who would wish their whole life to pass like a gay holiday, and who have such devices for ornamenting their persons that to meet them one would think that they had just dressed up for a fair or merry-making. Fruits of various kinds and flowers grow luxuriantly on the warm slopes towards the sea, and so they do also on all the sloping land round the eastern side and southern coasts of Spain; so that Granada, Murcia, Valencia, and Catalonia, are all (like Andalusia) fertile provinces. All these fertile lands might be much more productive than they are.

Even now we have from them the richest wines and fruits ; but there have been periods in the history of Spain when more pains were taken in cultivating the land than now. There were contrivances for watering its dry places, and labourers in great numbers planted its rich plains ; and when men thus bestowed great care and industry where God gave a good soil and climate, the produce of the earth was very large.

The Valencian is said to be hot-tempered and quarrelsome. The Catalonian, whose province lies so near France, has a language which is a mixture of the imperfect southern French with the Spanish, which is harsh and discordant, but the industrious Catalonian is a name he well deserves. Navarre was for a length of

time connected with France. The people of Aragon have proved themselves brave in ancient and modern times ; they are less polished than the Castilians.

It is said of Estremadura (a province on the borders of Portugal, which is more desolate than the Castiles), that it is peopled only by pigs, sheep, and locusts, with here and there a man.

The people of the most northern provinces, Asturias, Galicia, the Basque provinces (once called the kingdom of Leon), have been compared to our Welchmen. There live among their mountains an ignorant, hardy, poor race of men, who have a spirit of independence and a love of home, like most mountaineers. The rich chestnut woods, rocky steeps, fresh streams, and green valleys, are all dear to their hearts, though their huts are in

general poor, miserable, and dirty dwellings.

They have not the hot suns of the southern provinces to tempt them to the idle, dancing life of the Andalusian ; and great numbers, especially of the Galle-gans (or men of Galicia), are employed in other parts of Spain as household servants ; and while they are thus employed in the south, its comparative richness and sunny climate does nothing to lure them from their love of home.

They look forward to the time when they shall have earned enough money to come back again to their poor homes, where they may spend the remainder of their days, and die where they were born. One would think that these mountaineers, loving home as they do, would have an affection for the other mountaineers ; but

it is not so. There are often quarrels between the different clans; and when these feuds are going on, they will even avoid one another when they meet to worship God in the church, and scowl angrily on one another as they come out. They have few comforts in these mountain provinces, and they live a poor hard life, chiefly on bread made from Indian corn.

The women undergo very hard labour. Early and late they are at work in the fields, while their husbands and brothers are serving in the south, as you have heard. This continual labour makes them coarse in their limbs and features. They become dark and weather-beaten; and when they come in from the fields, they are too weary to set the house in order, or to make it clean and comfortable.

and their little children are much neglected.

Spain is divided off from the rest of Europe by a grand ridge of lofty mountains (the Pyrenees), and it has also chains of mountains separating one province from another. It seems impossible that good roads should ever be made across some of these mountains ; they can only be ascended by the old mule-tracks, and thus it is often a tedious business to get from one town to another. But along the more level parts of Spain there are good roads, called the royal roads, because from time to time different kings had them made. They branch from Madrid, the capital, and often take a roundabout course, in going to the chief towns. This has given rise to the Spanish proverb, "Take the longest road if

you wish soon to reach your journey's end."

These royal roads were made when Spain was rich. But even then the labour and expense of forming them were such that Charles V. asked, "Are they paving this road with silver, that they need so much money to finish it?"

The Maragatos and other mule-drivers may hope long to carry on their useful trade; and if foreigners are curious to see the unfrequented parts of that beautiful land, they must travel on the backs of the sure-footed mules, or make use of the serviceable horses for which several of the provinces are famous. As to the inns, they must be good travellers who can bear with an even temper all their discomforts. There are some where only lodging can be had, and the guest must carry his

own dinner, if he can buy one o
road; and after a weary day, he
sometimes lie awake at night, whi
mule-drivers are amusing themselv
riotous dances to a very late hour.
would be fewer discomforts in trav
along the royal roads, but much
grandeur and beauty of the best sc
would be missed.

CHAPTER IV.

CONQUEST OF SPAIN BY THE GOTHs.

Its Settlement under Euric, A.D. 472.

THE north of Spain is so well shut off from the rest of Europe by the long range of the Pyrenean mountains, that the Romans, who now governed it, thought themselves well defended from any northern enemy, particularly as they had been careful to guard the passes of the Pyrenees by soldiery stationed there on purpose. At first these soldiers were the native troops; but when Constantine, the first Christian emperor of Rome, reigned, he altered the regulation, and appointed in their stead bands of Roman soldiers.

Now, though none could fight more bravely in the open field than the Ro-

mans, the natives of Spain better understood guerilla warfare (as petty warfare among the mountains is called). They had been so long used to defend themselves in steep places, that they were well practised in it; and, besides, they were more anxious to keep other enemies out than hired soldiers could be.

This was, then, an unwise change that the emperor made, and it was arranged just at the time when it was more essential than ever that the Pyrenean passes should be well guarded. For the time had come when the Roman Empire, once so strong, was becoming every day weaker, and the nations living in the north of Europe were increasing in power. These nations or tribes of men went by the name of barbarians with the Romans. Some were called Suevi, some Alani, some

Vandals, some Goths. They were *all* powerful barbarians, and the Goths the most so. They were as hardy in their customs as the ancient Celts, excellent horsemen, and very brave. The chief employments of their lives were hunting and fighting, and thus their daily duty in times of peace prepared them for war. They gradually found out that the people in the south of Europe led a very different life. News reached them of their grand cities, and of their riches and luxury; and they resolved to turn their own superior strength to account, and to fight with these southern people, and, if possible, become masters of their wealth. For the barbarians had nothing to lose and everything to gain in such a war; and death in fighting they considered more honourable than any other kind of death.

These tribes were not united among themselves. The Goths were the strongest, and they finally prevailed. Though the Romans despised them, there were in reality qualities in them which deserved to be respected ; and when, in time, they had such great success that Gothic kings sat on the thrones of southern Europe, it was found that they had some laws and institutions which were wise and good.

While terrible scenes of war and misery were going on in Italy, where Alaric the Goth was victorious, the Vandals, Alani, and Suevi crossed the mountain barriers of the Pyrenees, and poured in great multitudes over the whole of Spain. The peaceful citizens and villagers now knew that the fruits of their industry would all be lost again. Honorius, the Roman emperor, could not at first do any thing

to protect his subjects in Spain ; but after Alaric had done great mischief in Rome, peace was made between Honorius and the Gothic king Adolphus (who succeeded Alaric). Then Adolphus promised to oppose the Suevi, and other tribes, who had entered Spain. He crossed the Pyrenees with an army, his numbers increasing as he went (the Romans in Spain gladly welcoming a friendly ally), and soon as many as 50,000 Vandals fled to Africa, seeing that they could not prevail against the formidable Goths. The Suevi still remained in Spain, and finally became a subordinate part of the new Gothic empire. Toulouse, in the south of France, was the town which the Goths had taken and made their capital. When Adolphus had helped the Romans in Spain, he went

back to Toulouse, and left the Roman governor to rule Spain as before. But this friendly spirit towards Rome did not last long. The Goths wished to gain something more by their fighting. After the death of Adolphus, Theodoric reigned in Toulouse. He took a large army over the Pyrenees, and had such success against the Romans, that they never recovered it. Thus they were served by the Goths as they had served the Celtiberians in former days—first they were their allies and protectors, and afterwards became their masters.

The great victories of Theodoric made it more easy for Euric, the next Gothick king, to establish himself in Spain, A.D. 472, ten years before they had gained Narbonne, which was a town nearer to Spain

than Toulouse. The Goths had learnt something from the Romans by this time, and were less like barbarians than they were in the lifetime of Alaric; and when Euric was owned to be king of Spain, he did what he could to rule the people justly. His laws were said to have been better than the laws of the Lombards or Burgundians—though these were reckoned good. Euric had a very wide kingdom, for he had gained most of Gaul (or France), as well as Spain. But when he died and left Alaric his only son a child, Clovis, who was king of the Franks (a tribe who were increasing in Gaul), widened his own kingdom, and only left a narrow tract of the sea-coast from the Pyrenees to the Rhone in the hands of the King of Spain. It would

have saved both Franks and Spaniar
many troubles if they had had t
Pyrenees for the boundary betwe
them.

CHAPTER V.

ARIANISM OF THE GOTHs IN SPAIN.

Missionaries among the Goths.—Ulphilas, the apostle of the Goths.—Arianism.—War with Clovis.—Cruel treatment of Clotilda and of Ingundis.—The Gothic king of Spain renounces Arianism.—Some causes of the power exercised by the Bishop of Rome.—Jews in Spain.—Their treatment.

THE Christian religion was professed at this time in the Roman Empire, (as you have heard.) The first disciples of our Lord were eager to spread the glad tidings of a Saviour everywhere. They remembered their Master's last words, "Go and teach all nations," and they knew that He loved the barbarians as much as the civilized Greeks and Romans.

Before Constantine the Roman Emperor had become a Christian, missionaries had been at work among the Goths and other barbarous tribes, and had been more readily listened to than they were at first in Rome. This might have been expected, because these uninstructed men could see that the southern nations far surpassed them in other things, and would therefore naturally have more respect for them than educated idolaters had shown.

Ulphilas, a priest of Cappadocia (afterwards a bishop), has been called the apostle of the Goths. At first he instructed them in the true doctrines of the Christian religion, but unhappily he afterwards fell into some errors, and then he misled his simple people.

These errors had been first taught by

Arius, a priest of Alexandria, and they were followed by a large number of all orders of the clergy and laity of the Church. A council of Bishops met together at Nicœa, in Asia Minor, to consider the opinions of Arius. By far the greater number condemned them, as quite at variance with the doctrines of our Lord and His Apostles. Up to the time of Euric there had been no teachers of Arianism in Spain, so that the Spaniards held the orthodox faith. When, however, Euric, the Goth, arrived, and established his court in Spain, the newly arrived Goths, who were Arians, persecuted the orthodox Christians, and thus Euric could not settle his kingdom so peacefully as he wished to do. Though Arianism was professed by the greater number of the Northern tribes, it had not been taught

to the Franks. They were of the orthodox faith. Clovis, their king, thinking he should please God by overthrowing the Arians, and at the same time knowing that if he did so he should increase his own empire, gathered an army and marched towards Spain. He had reached the borders of a little river at the south of France; he was eager to cross it but there was no bridge, and he thought there might be danger in fording it, for none could tell where the deep bed of the river was.

While the army was delayed a little to consider what should be done, a beautiful white hart suddenly was seen at the river brink. It dipped its delicate feet into the shallow water on the margin, and then stepped lightly on and reached the opposite bank. The Franks thought that

this must be a miracle, that in the moment of their doubt the beautiful creature should appear like a guide to them all. And they thought that God favoured their enterprise, and that they should have good success. This put them in great spirits, so that they were eager for the battle.

Alaric, who had heard of their coming, met them with his army near Poitiers, and there Clovis gained a victory; and after it was over, and Catholics and Arians were lying dead on the field, he said he would meet Alaric in single combat. He did so, and Alaric fell dead. But Clovis did not then go on into Spain. He would have needed a fresh army to do this. He went back to his own capital, and soon after made peace with Amalric, the next king of Spain,

and even sent the Princess Clotilda her daughter to be this king's wife. Clotilda was not happy in Spain, for the people, as the history says, hated her because she was a Catholic; and when she appeared in public, they threw stones and mud at her. She bore this patiently for some time; but at length one day, when her arm had been cut by a stone thrown at her, she stained a scarf with her blood and sent it to her brother Childebert who was then king of the Franks. He was so indignant at the ill-usage his sister had suffered, that he brought his army into Spain and killed Amalric in battle.

Up to this time the Gothic rulers of Spain had been Visigoths. Theudas, the tutor of Amalric, was an Ostrogoth, and he was chosen to succeed Amalric according

ing to the Gothic custom, that when there was no heir to the crown, the nobles might elect a king. After Child-ebert's attack, the Franks found frequent excuses for disturbing the Gothic kingdom of Spain. When Theudas had reigned eleven years, they entered with a large army, and besieged Zaragoza. This was one of the cities the Romans had built. It was named Cæsar Augustus after the Roman Emperor, and the name was gradually altered into Zaragoza, which it still bears. The warfare of the Franks was followed by a famine and a pestilence. Men had been hindered from cultivating the land, and the foreign soldiers and their horses had fed upon the corn which the peasants might have had in peaceful times, and many of the little properties on the pleasant fertile lands round the

coast and elsewhere had been trampled on and destroyed.

The city of Toledo was the capital. Here the bishops of Spain met in council, with bishops from foreign parts, and the greater number of them were Catholics, as Clotilda had been. They longed for the time when there should be unity in the Spanish Church. There was now a peace with the Franks, and another marriage. Ingundis, a young and beautiful princess, was married to Hermenegild, son of the Gothic king of Spain. Every body loved Ingundis, she was so gentle and kind, except Goisuinda, her husband's mother. This Gothic lady was so angry with her on account of her having a different faith from her husband, that it is said she would throw her on the ground and kick her; and that one day this

rough and evil-disposed old lady dragged Ingundis by her beautiful hair to a fish-pond, and then threw her in. She struggled out, and went to her husband. Angry as he Prince felt, he could not expect that Goisuinda would be disgraced for it, because the Arians had held it no sin to persecute the Catholics. But he took his wife with him and left the country; and not long after Hermenegild became a Catholic himself. He acted very badly after this, for on returning to Spain he used every effort to seize the crown from his father. His undutiful conduct ended in disgrace to himself, and he was put to death. Recared I., his brother, had also been instructed in the Catholic faith and when he became king he publicly declared his change. Ever since his time

the kings of Spain have agreed the Romans in their religion, that they were not at first so subordinated to the Pope of Rome as they afterwards became. At first they respected the Roman bishop as one by his station and influence had much to spread Christianity in the chief city of the world. But the bishops after a time grew arrogant at the great deference paid them, and set themselves up as having more authority than any other bishops.

Spain in particular had many reasons for being greatly attached to Christianity. There were so many natives of the country living in Spain when Christianity was first taught there; and when the Goths ruled, the Catholic bishops were *always* sure of sympathy and he

their troubles from the Bishop of Rome. Then when Arianism died away, and when King Recared declared himself a Catholic, the whole nation felt more closely bound than ever to the Church of Rome.

At this time there were, and ever since there have been, many Jews in Spain.

When they were questioned about their history, they were accustomed to say that their forefathers had been there since the days of Solomon. Others traced their origin to captive Jews sent to Spain by one of the Roman Emperors. They were of the families of Judah and Benjamin. In Spain the Jews were a much more instructed people than those around them. They were employed much as physicians, and became merchants, also artificers. Their Gothic rulers envied them, and often seized their wealth.

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CHAPTER VI.

DURATION OF THE GOTHIC MONARCHY, FROM A. D. 472
TO 714.

Period of peace and industry.—Roderic called the last of the Goths.—His evil character.—Spain is threatened by an enemy.—The Arabs.—Mahomet.

THE wars of the Gothic period seem to be the chief events its history has to tell. This Gothic monarchy lasted in Spain 242 years. The first 115 years were marked by contests with the Romans, and by the Romans among themselves, and then with the Suevi. Till the end of that time the kings were Arians. Thirty-seven more years passed before all the Roman subjects would submit to be ruled by Goths.

Then the Gothic king was, in deed as well as in name, king of all Spain. He was also a Catholic, and there was a settled time of peace for about seventy-six years.

Though in those seventy-six years there is little to tell, yet if we could know the condition of the families of Spain for that time, it would be pleasanter to read than only the noisy and cruel deeds of war. How gladly would we know how far these Gothic and Roman Christians followed the rule of Christ. How His ministers taught. What deeds of Christian love and self-denial were wrought by the true believers then living, and who now still live with "the spirits of the just made perfect." But these things are hidden. Only we know that *wherever the seed of God's word has*

fallen, it has “accomplished that which He pleased, and has not returned unto Him void.”


We read of some among the early kings who were just and good, and reigned righteously, and that then the country was quiet, and the people industrious; the cities were improved, and new towns were built; but after a period of peace the kings lost the energy and bravery of their forefathers, and copied the luxurious fashions of the Roman emperors.

Roderic, the last king of the Goths, indulged himself, lived splendidly, and kept up great state. He cared nothing how others suffered from his selfish and wicked deeds. It may be that the accounts given of him are much exaggerated; for when in the course of time he lost his throne and kingdom, every un-

manly and evil temper was imputed to him.

Yet the Gothic kingdom had never greater need of a brave man at its head for the time of peace was nearly over. A powerful and victorious people were drawing near, who had had so much success that they were confident no nation could resist them. These were the Arabs. A people called Moors, taking their name from Mauritania, lived in a northern province of Africa, opposite Spain. The Moors were now governed by Arab chiefs who had led conquering armies first through Syria, then Egypt, then to Mauritania. From the earliest times the Arab tribes had been good horsemen, well trained to fight. They often went forth on plundering expeditions, and robbed their more industrious neighbours of the

flocks and herds, corn and fruits. This was the character of those Arabs who lived in tents. Others among them were citizens, and their life was one of industry. Flourishing trades had from very ancient times been carried on in Arabia. The wilder wandering tribes, who plundered their neighbours, were honest among themselves, but one tribe was frequently at war with another. They could endure great hardship when their riches were spent: and they liked an uncertain mode of life better than one of steady labour. But at length a change took place, by which the scattered tribes, as well as those who lived in towns, were joined into one nation, and instead of going forth as before on separate deeds of plunder, they banded together for one purpose and with one heart.



A man of the tribe of Koreish accomplished this work. His name was Mahomet. Though a prince of the tribe, his property was, at first, only an Ethiopian slave and five camels. He was born about A.D. 571. Early in life he became an orphan, and was taken into the service of Cadijah, a rich widow. In the course of time his mistress married him ; and then, besides his rank, he had independence and wealth. In Mecca, the city where he lived, there was a temple called the Caaba, where a black stone (the idol most venerated by the Arabians) was kept. Pilgrims constantly resorted to Mecca to worship at the Caaba. This idol was guarded by the tribe of Koreish only ; and Mahomet, when quite a boy, was appointed to serve in its temple. *After his marriage had given him the*

command of his time, he spent much of it in solitude in the Desert.

When he returned to Mecca, he told of visions that he there saw—of the Angel Gabriel who had often appeared to him—of written instructions brought by the angel from Heaven, that all men were bound to believe and obey. These pretended divine writings were afterwards formed into a book called the Koran, which is really a compilation from the Scriptures and traditions of the Jews and Christians, but interspersed with inventions peculiarly suited to the Arabs.

Cadijah believed all that her husband said, and he soon gathered crowds in Mecca, who also were persuaded that he spoke the truth.

Mahomet taught his hearers that idolatry was sinful. "There is but God," said he, "and Mahomet is His Prophet." Yet he allowed them still to revere the black stone of the Caaba. In the Koran God is spoken of as delighting in the happiness of His creature, and yet Mahomet, who pretended to be His Prophet, urged his followers to attack and destroy without mercy those whose religion differed from his own. The Arabians, whose fierce spirits delight in warfare, found a pleasure in obeying him. They attacked those tribes of their countrymen who would not at first submit to the teaching of the false Prophet, and when (some years after the death of Mahomet) all the Arabians became Mohammedans, they ravaged Persia, Syria

Egypt, and all the Northern coast of Africa, still gathering more converts as their armies rolled along, until they reached the shores opposite to Spain.

At this time all the Mahommedans were governed by one ruler, called a Caliph, who held his court in Damascus.

CHAPTER VII.

CONQUEST OF SPAIN BY THE MOORS, A.D. 714.

Roderic the last of the Goths.—Count Julian.—Musa and Tarif.—Their designs against Spain.—Tarif's successes.—Musa's jealousy.—Tarif, falsely accused to the Caliph, is able to clear himself.

It is said that the wicked deeds done by Roderic, the last Gothic king, had set some of his nearest relatives against him. Two princes, the sons of the former king, had been banished into Africa, and Count Julian and other nobles joined them there. These princes and nobles observed the great preparations which were making by the conquering Mahommedan *armies*. It is said that Count Julian had

suffered most from the wickedness of Roderic, and that he did what he could to encourage the Moors to make war in Spain. Musa was the name of the Mahommedan general. He had already obtained leave from the Caliph to enter into Europe and to begin his conquests there. In July of the year 710 he sent his first lieutenant, Tarif, into Spain with an army, with orders to observe the condition of the country, and bring back word whether there were any hopes of conquering it. Tarif landed at Tarifa, and then went to Algesiras, where Count Julian's castle stood. He well observed what would be the best way to proceed, but advised that nothing more should be done till the spring of the next year. Musa then sent him again with a *very large host of armed warriors.*

The Spaniards had been on the watch : they met him when his army landed, and tried to drive him back, but Tarif gained the victory, and after the battle he led his men to that large rock at the southern point of Spain which now belongs to the English, and is called Gibraltar. It was then named Gebel Tarif, or the rock of Tarif, and Gibraltar is the same name altered. Toledo was then the capital of Spain.

After the battle, Roderic called together his nobles and the bishops of the Church, and consulted with them what it was best to do ; and by their advice he then gathered a very large army of 90 or 100,000 men, that he might have more hope of driving away the enemy the next time. But though Roderic collected this *large multitude*, (his army was nearly

twice as large as that of the Moors) when he met Tarif near the banks of the Guadalete, the battle ended as the former had done, in the defeat of the Spaniards.

Roderic, the king, fled away. He had not gone to the battle like the ancient Gothic warrior kings, but was dressed splendidly in embroidered cloth of gold, and seated in state on an ivory car drawn by two white mules. He probably thought there was little danger that his vast multitudes of troops would fly before the Moors. But when he saw how mistaken he had been, and how his soldiers were lying dead on every side around him, while the enemy pressed forward, he mounted his swift horse Orelia and fled. No one ever saw him again. Some thought he perished in the waters of the Guadalete, others that he dressed himself in a shepherd's

clothes and went to Lusitania, and there in a solitary place, spent the rest of his days in the greatest grief for the wickedness of his past life: but it is certain that he never again appeared to call together his nobles or to lead on his troops.

There was great terror throughout Spain at the news of the victory, and the peaceful citizens of many towns thought that it would be the wisest course to submit to Tarif, and not to lose more lives in fighting. Thus in no long time Musa's lieutenant became master of Malaga, Elvira, Cordova, and even Toledo the capital. The small towns readily submitted after these large ones were occupied by the Moors; and Tarif was able to send messengers to Musa to say that he was advancing rapidly in the *conquest of Spain.*

When Musa heard the news of success more sudden and great than he would have thought possible, he was vexed in his mind that he had not headed the troops himself : he was sorry that Tarif should have gained so much credit, while he had done nothing. He crossed over into Spain, and instead of allowing that Tarif had acted well, and commending him for his bravery, he blamed him for having been too independent, and sent messengers to the Caliph of Damascus with several serious complaints against him.

It was well that Tarif had some firm friends, so that when Musa's false reports were spread at Damascus there were messengers also on Tarif's side to tell the truth. The Caliph judged from what he heard that Musa was in the wrong, and had acted as he had done

through jealousy. He therefore sent his orders to Spain that Tarif should be honoured for what he had so bravely done. Then Musa immediately removed his lieutenant from a dungeon, into which he had thrown him, and, much against his will, pretended to be reconciled to him. After this Musa headed the armies himself, and went forward to Zaragoza, leaving Tarif to watch over the cities which were already occupied by Moors. Zaragoza has often been besieged, and the inhabitants have always defended it bravely, as they did at this time : but Musa and his impetuous Arabs broke their way into the town and took it. Then Garona, Barcelona, Tarragona, and Ampurius, were taken ; and Musa crossed the Pyrenees into the *southern* part of France (then called

Septimania), and took the town of Narbonne.

It was the rule that the fifth of all the spoil taken in battle should go to the caliph, and Tarif had always attended to this law; but notwithstanding that he behaved so loyally, Musa still, whenever he sent to Damascus, made some complaint of him. At last, Walid, the caliph, believed there must be some true reason for such repeated accusations, and he sent to command that both Musa and Tarif should appear before him at Damascus, that he might hear what both had to say.

Now, among the treasures that Tarif had taken in Spain, there was a splendid table, made, as every body then said, of one emerald very brilliantly green and clear. People since have believed that it

was only green glass. It had 360 golden legs. Tarif intended to make a present of this table to the caliph. Musa was envious that he had got such a treasure, and compelled him to give it up to him, saying, that as he was his general, he had a right to it.

When Musa and Tarif appeared together before the caliph at Damascus, Musa made a false speech, and said that he had won this table from the Christians, and in proof of his loyalty he had brought it as a present to his caliph.

Walid admired the table exceedingly, but observed that one of the legs was missing. He regretted this defect, and asked Musa how it happened. "Oh," said the general, "when I took it from the Christians I observed that one leg *was not in its place.*"

Then Tarif, who had been standing silently listening to Musa's false story, came forward, and taking the missing leg from beneath the folds of his dress, he said, "The table was won by me; I took out one of the golden legs—here it is: now judge, who speaks the truth?"

Every one present knew by this that Musa was false; and as he had thus been proved guilty of lying in one instance, he was suspected to have accused Tarif falsely all along.

Spain had been left under the care of Musa's sons, and the Gothic Christians were driven back among the mountains of Asturias and other northern provinces; and there we must leave them for a time, in much affliction on account of their many losses and sufferings.

It may be that these sufferings made them better,—that, consequently, they were of more real benefit to them than the possession of worldly power and riches. In the caves where many homeless outcasts were driven, they may have learnt to follow the example of their Master, who “had not where to lay His head.” But we can only imagine what effect their privations may have had upon them, as there is so little certainty in the history of these early times.

CHAPTER VIII.

ESTABLISHMENT OF A CALIPHATE IN SPAIN, A.D. 750.

Mahommedans rule Spain.—Story of Egilona.—Different rulers of Spain.—Mahommedans defeated in Gaul by Charles Martel.—Omeyyades and Abbassides.—The triumph of the Abbassides at Damascus.—Spain will not submit to them.

It was but a short time that the sons of Musa ruled in Spain. Suleiman, the next Caliph of Damascus, sent a secret embassy with orders to kill these unhappy men. The caliph had absolute power over all his subjects—his will was done—and the head of Abdalasis, the eldest son, was taken to Damascus.

When Musa, who was now old, heard

the horrible tale, and when he saw the head of his son, (for Suleiman was so cruel as to command that it should be shown to him,) he went away to Mecca, one of the holy cities of the Arabs, and there he soon after died of grief.

Abdalusis, during the short time he had governed in Spain, was said to have been humane and good. One day he was looking at some prisoners who had been taken in battle. He saw among them a lady who seemed very sad. He asked her why she was so sorrowful. "Ah!" she answered, "I have cause to weep. I was once queen of all the land, and of all the cities of Spain; now I am a captive and a slave."

Abdalusis went on talking to her. He was pleased with her gentleness and *admired her* beauty, and thought he

should like her to be his own wife. He told her of his wish, and that she might be again a queen if she would. It was not fit that a Christian woman should be wife to a Mahommedan; for by the law of the Mahommedans a man may have many wives. This law has always occasioned much unhappiness in families, and the Christian religion does not allow a man to have more wives than one. But Egilona, the widow of King Roderic, was pleased with the notion of being again a queen, and she liked Abdalasis for his gentle kindness to her; she therefore consented to be his wife, after he had said that she might observe the customs of her own religion. After all, Egilona could not be happy. Her husband hated idols, and he thought her an idolater when he saw her bowing

before the images of saints ; she thought him an infidel, because, though he believed in one God, he did not acknowledge Jesus Christ to be God. It is said that Egilona could not endure to see that when he came into her oratory he made no bow before her treasured images, and she resolved that he should bow to them whether he would or no ; so she had the doorway of this private room made so low that he could not enter without stooping his head.

This poor lady soon again became a widow, for the relentless servant of the caliph obeyed his master's order, and took off her husband's head.

Ayoub, another of Musa's relations, next governed Spain. He led troops into the south of Gaul, and made some advances *there*. But he also was dethroned by

the Caliph of Damascus, and another chief put in his place. He was succeeded by others. Their reigns were sometimes very short. Either the caliph thought it well to displace them, or in some cases, where they had been tyrannical, their subjects dethroned them. Some were just and generous, others harsh and cruel. The Moorish armies still fought in Gaul, and gradually gained ground.

The remembrance of their past success, and the belief that they were fighting for God, gave them such courage that none had yet stood before them. They took the towns of Arles, Perigord, Saintonge, Poitou, Sens, Lyons, Besançon, and the troops drew near to Tours. Great alarm prevailed all over France, and the king resolved to do as Roderic of Spain had done—to gather a mighty

army, and prevent if possible the farther advance of the enemy.

The King of the Franks had better success than Roderic, because he was able to put his troops under the guidance of one very brave leader; this was Charles Martel, the mayor of the palace. He led on the host, and met the forces of the Moors between Tours and Poitiers, and there, in the year 733 A.D., a memorable battle was fought, and Charles won the name of Martel, or the Hammer. He dealt these Mahommedans such a blow that they never afterwards advanced farther into Europe. They were content to settle in fertile Spain, which they now might be said fully to possess, for the rugged north had never been reckoned worth much *contending* for. They made Cordova

the capital, and set about adapting their own customs to their new domain. The Mahommedans had but one set of laws, whether they governed in Persia, Syria, Egypt, or Spain. Their laws were contained in the book which had been left to them by Mahomet. It was called the Koran, which in the Arabic tongue signified the Reading—and they, indeed, thought it the best worth reading of any book. And as they had at first only one law, the Koran, so they had only one king and chief priest of their religion, the Caliph. As years passed on, different learned men among the Arabs gave a different meaning to some of the laws of the Koran, and this divided the Mahommedans in opinion; and there were also some who said that the *Caliph of Damascus* was not the true

successor of Mahomet, and had no right to reign. Omar had succeeded Mahomet; some said Ali should have succeeded him; others, that Abbas had more right to reign. All three were related to Mahomet, who had left no son. The caliphs of the race of Omar, who reigned at this time, were called Omeiyades; the descendants of Abbas were called Abbassides.

The Abbassides had a strong party in Syria. They went on increasing in number, and at last they resolved on a wicked deed, which they accomplished. It was to put to death the Caliph of Damascus, and to murder all his near relatives, and then to take his place.

One child only among the princes of the race of Omar escaped. He was carried by his friends into Africa; and

the saving of this one child, in the course of time, occasioned a great division among the Mahommedans, for another caliphate was founded. It seems consistent that a black flag was the banner of the Abbassides, who had thus obtained power by deeds of murder.

While this went on, Spain was not in peace. When the Arab chief who ruled there was driven back from Gaul, he would gladly have settled his new kingdom at once.

He set in good earnest about building mosques for religious worship, establishing schools, and encouraging the cultivation of the land. But he found that he could not go on with his new plans in any comfort. Others of the Arab chiefs thought that they had quite as much right to the throne of Spain as he, and

while he was seeking for peace they were plotting against him. Then he himself never knew for a day that the Caliph of Damascus would not find some excuse for dethroning him. With all these fears and changes there seemed no hope that Spain could be governed well ; yet it was so fertile a country, the Arabs saw, that if they had but a long peace, it would bloom and bring forth fruit like the Paradise they had read of in the Koran.

When the chiefs met in council, all were of opinion that a continual change of rulers was a bad thing. They agreed that as the caliph of the race of Omar had been murdered, and as his descendants could now no longer rule at Damascus, they would not submit to the Abbassides, but would form Spain into *an independent kingdom*.

So far, all were of one mind. But when the question arose, "Who of all the chiefs shall be chosen as king?" they could not so easily settle what should be done. There was no one man so much above all the rest that all would willingly consent to be ruled by him—several were wishing secretly to be chosen. The company of Arab chiefs sat in silence for a time. At length one of them rose up; he was Wahib-ben-yahir, one of the oldest men among them.

"Attend to me," he said. "I know the very man we must have to be our king: he is now living on the borders of the African desert. There, among the tents of the Zenetes, is the only remaining prince of the house of Omar. He is the true caliph—he shall be our king, and the priest of all the faithful."

The whole council felt that this was the king they needed. However, if any of them had longed to rule, he would gladly give up to a descendant of the true successor of Mahomet.

A body of horsemen were sent without delay into Africa. They passed through Tangier and reached the desert. Protected by the tribe of the Zennetes they found the only son of the caliph, who had been saved when the Omeyyades were overthrown. The Zennetes had thought it a high honour to protect him. The old sheik of the tribe was overjoyed when the messengers from Spain told him of the honour they had done to do him; and Abdulrahman Moavia, the young prince himself, though he felt grateful to the Zennetes, *passed a melancholy life among*

thinking of the friends he had lost and the honours of which also he had been unjustly robbed, gladly consented to become the head of a new caliphate. On taking leave of him, the sheik ordered that 500 horsemen of his tribe should guard him on his journey and serve him in Spain. A neighbouring tribe sent 200 more; and another, fifty horsemen and 100 men armed with lances. The sheik also said at parting, that on any day when he should be in trouble he might send to the desert for more; and, if necessary, the whole tribe would defend him with their lives.

A new period in the history of Spain began when Abdulrahman I. arrived; for the turmoil of the first conquest, and the perpetual broils of the contending chiefs,

were soon to be followed by a time of industry and comparative peace, which lasted while the caliphs held their splendid court at Cordova.

CHAPTER IX.

PURSUITS OF THE ARABS IN SPAIN.

The Caliph.—Moors.—Studies.—Fertility.—Water.—
 Cultivation of Trees and Plants.—Gardens.—Baths.
 —Cordova.—Mosques.—Mosque at Cordova.—Its
 splendour.—War.—Armour.—Swords.—Alhakem.—
 Story of a poor Widow.—Injustice and Cruelty of
 Alhakem.—His misery in consequence.—Despotic
 Governments.—Intercourse with Greeks.—Story of
 Abdulrahman and the young Slave.

ABDULRAHMAN I. when he arrived in Spain, was received with great honour in Andalusia; but farther north there were still some ambitious chiefs who had hoped to be independent of any king; and they would not submit to the caliph until they were forced to do so by the *strength* of his armies. He found a

sufficient number of troops willing to fight under the white banner, which was now the standard of what was long called the Western Caliphate. After the war was ended, and when Abdulrahman felt himself secure of the throne, he did all that he could to make his subjects happy and contented. He had naturally a kind disposition, and he strove to do justice as the Koran directed. He therefore ordered the affairs of his kingdom with diligence. He sent for more of the Mauritanians or Moors from Africa, and established them in the fertile lands of the south and east, that they might cultivate the ground, for they were well skilled in agriculture. In these early days the Mahommedans were much more obedient to the Koran than they afterwards became, and in that *book they were told that industry pleased*

God. It also taught the rulers to be just, and not to oppress the poor.

The Arabians had many useful ways of spending their time. They studied the works of God,—the stars of heaven, the plants of the earth; and they beautified their buildings, and made them convenient and airy. They composed poems and recited them. They played on musical instruments, and painted. Some of their dyes were exceedingly beautiful, and in portions of the architecture of their mosques (or houses of prayer), and other public buildings, they traced patterns from the foliage of plants, and stained them with bright tints. They had schools for the young, and academies for historians and poets. The most educated men met often in one another's houses to *repeat stories or poems, or to discuss the*

meaning of some passage of the Koran. They valued this book so highly that they wrote texts of it in ornamented letters in the insides of their buildings. The Mahommedan women, during the time that the caliphs ruled in Spain, entered into the same studies as were pursued by their husbands and brothers. Some of them are remembered in history as having written instructive books. They were allowed much more freedom than in the eastern Mahommedan countries, and it was much in their favour that they spent their leisure time in study rather than in frivolous employments. It is thought by some, that the kind consideration with which women were treated in that part of Spain which was left to the Christians, set an example to the Moorish people *which they willingly followed.* There

were many trades carried on by the Moors in Spain. In Morocco, an African town, leather was very beautifully prepared; and the Moors, who understood the trade of tanning skins, came over to Spain and settled in Cordova. Cordovan leather was as well made as Morocco leather. The Spanish Moors also wove cotton, hemp, and flax, and manufactured rich silks. The silks of Granada in Spain were exported to Syria, Egypt, and Constantinople. In these industrious times the earth brought forth abundantly. It was diligently tilled and well watered. The Arabs and Africans, who were brought up under burning suns, knew how to value water. In this country we scarcely think how very great a blessing it is; God gives it to us so freely, that we seldom if ever have felt

the want of it; and we look on it as a thing hardly requiring thankfulness, when we get every day for washing and drinking as much as we require. But those who dwell in hot countries, and have travelled through deserts, think of it as one of their greatest blessings. In the Bible we find that the inward refreshment that God's Spirit gives is very often compared to water. Jesus Christ spoke of this as a well of water springing up unto everlasting life; and the woman who listened to Him was able to tell, as well as the Arabians and Africans, what a refreshment a constant supply of water was, for in Palestine many psalms of praise were used in which God was thanked for this gift. "He sent springs among the valleys, which ran among the hills." When *the Arabs and Moors* settled in Spain,

they delighted to see how many refreshing streams flowed from the mountains, and they bestowed much labour in digging large reservoirs, from which they either dug canals, or laid down earthen pipes, through which the water might flow into their fields and plantations. They invented a curious machine called a noria, by which they could draw up large quantities of water from wells and spread it over the surface of the ground. It is quite necessary in Spain to adopt plans such as these, for though, when the snow melts on the mountain-tops, torrents of water rush down and swell the rivers, yet the great heat of summer speedily dries up the smaller streams, and then the land far away from the larger rivers, in the middle and south of Spain, is baked by the heat, and *the vegetation on it dies.*

In all industrious pursuits the caliph set the first example. Many of the caliphs would labour with their own hands in gardening. The royal gardens of Azarah, on the banks of the Guadalquivir, were planted with trees and plants from Africa. The palm-tree, which is now very common in the south of Spain, was introduced by one of the caliphs. This tree is so much loved by the Arabians, many of whom live chiefly on its fruit, the date, that a land in which the palm never grew would seem no home to an Arab. They found it flourished well in Spain; and in after-times, when the caliphs had lost the kingdom, the leaves and branches of the palm-trees were used for quite another purpose than they ever thought of. They are still sold in *Spain*, and exported from Spain for the

use of the Roman Catholics, who keep up the old custom of walking on one day of the year in procession with palm branches in their hand, in memory of that day when our Lord Jesus entered into Jerusalem, and the multitude who wished to do him honour carried branches in their hands, and strewed them in the way.

The olive, the orange, the vine, and in the hottest parts the sugar-cane, had been cultivated long before the time of the caliphs. These were also among the ornaments of the beautiful gardens of Azarah : and artificial lakes and fountains might be seen sparkling between the trees, surrounded by the gayest coloured flowers.

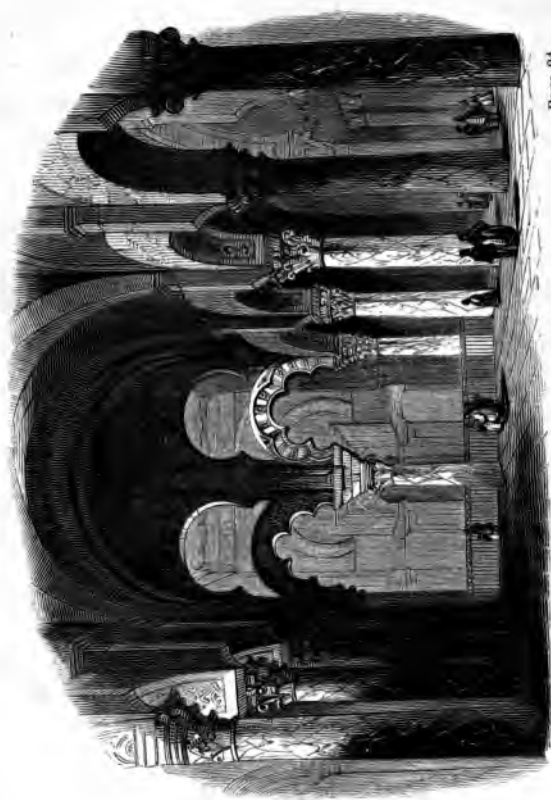
The way in which the Arabs built their houses was the most pleasant for a hot climate. The part facing the street was dull, having only a blank wall. All the

beauty was within. The airy rooms opened into a square court, in which was a pretty flower-garden, with fountains and a clear fish-pond ; or, if the owner of the house was wealthy, spacious and well planted gardens, with shady walks, and flowering trees and shrubs overshadowed green slopes, among which were fresh streams, that supplied artificial lakes bordered round with flowers. There were few houses of any size which were not fitted with baths. The custom of very frequent bathing was brought from the East, where it is still practised. And besides the great comfort of cleanliness, the Koran commands Mahomedans to be frequent in washing ; and thus an Arab could not fulfil all the duties his religion enjoined, unless he were near a bath. In *the old Moorish towns of Spain*, the

eastern style of building may still be seen, with the remains of their baths. In the days of the caliphs, there were nine hundred baths in Cordova alone.

All the caliphs of the house of Omeyah held their court in that city, which became very large and populous. At this period of their history the Mahommedans were anxious to honour God, though, unhappily, they thought they did Him service in some points when really they offended Him. They were, however, right not to neglect the houses where He was worshipped, while they built commodious dwellings, and sumptuous palaces, and luxurious baths for themselves. At Damascus and at Bagdad, and at all the cities which Mahommedans now possessed, the mosques surpassed in magnificence all the other

buildings; and the caliphs determined that there should be one at Cordova to outdo all those in the East. Abdulrahman I. began it, and he often helped the builders with his own hands, to show that an earthly king, however highly honoured by his subjects, was but a servant to the King of kings. It was some time before this splendid mosque was finished. It had nineteen gates; the central grand entrance was covered over with plates of gold. Its roof was supported by 1,093 columns made of various kinds of marble. It was lighted by 4,700 lamps, and in them perfumed oil was burnt. This mosque still stands at Cordova. It has been turned into a cathedral, and the roof has been much *altered*, but the pillars still remain; and *strangers who go to see it say that you*



seem, as you enter, to be among a forest of pillars. Mosques were built in all the cities—some were large, and some small. They were frequented by worshippers who prayed to God, and in them preachers continually reminded the people of duties appointed in the Koran. These preachers were also the cadis, or judges, in the several cities or towns; and the people had good hope that justice would be done to them when a case was brought before the judge, knowing that he was the very same man who taught that rich and poor were alike in the eye of God. Amidst all their employments, the Moors did not give up manly exercises to prepare themselves for battle, for in times when the interior of the kingdom was at peace there was frequent war upon the borders by sea and land.

The Moors thought themselves well off to have a caliph of that very race whom they believed to be the true successors of their prophet, while the eastern Mahomedans were forced to submit to the descendants of Abbas. By this time there were other divisions among the Mahommedans, and the parties were distinguished by different coloured flags. The Omeiyades had a white, and the Abbassides a black flag; and in battle the different tribes of Arabs had each a different coloured pennon.

Much practice in war had led to the invention of curious armour. Underneath their turbans the Arab and Moorish warriors wore steel caps; and they had chain and scale armour for their bodies, which would bend as their limbs moved. They *knew also how to make the sharpest and*

best blades for swords. A manufactory for these was established at Damascus, and then among the Moors in Africa. Afterwards the Moors manufactured them in Toledo, (the city that had been the capital of the Gothic kingdom of Spain.) A Toledo blade you will often read of as having been prized among fighting men. The Arabs had besides long lances, and scymitars, and crooked swords, and daggers, and a circular shield made of a bull's hide, and some of the tribes used bows and arrows.

The Abbasside caliph of the East, when he took the place of the Omeyades, had not expected to lose Spain. He soon sent an army there, to try and overthrow the new caliph, but he could not succeed; and when he found that he should only lose the lives of many of his subjects

in the attempt, he left the West undisturbed.

Some of the caliphs of Spain had a high character for justice and goodness. Some were tyrannical and unjust. The Caliph Alhakem was of a hasty temper; and he brought great misery on himself and his people by giving way to sudden fits of anger. A story is told of an event which occurred in the early part of his reign, showing that then he would listen to reproof, and acknowledge himself to be in the wrong when he had hastily done an act of injustice. A poor widow had a little piece of ground near the caliph's palace-gardens. When Alhakem walked out he often wished for this little bit of land, thinking it would make a pleasant addition to his garden, and that *he should like* to build a pavilion on it,

where he could sit sometimes in summer, and look out over the wide prospect. The whole land over which the caliph ruled was accounted his own in these days ; and no one could oppose him if he took possession of any property of rich or poor. But in the Koran, which all the caliphs had been diligently taught, it was said that God is just, and that kings must imitate Him in His justice and in His mercy, so far as they can. The caliph so much wished for the widow's bit of land, that he tried not to think of the law he was bound to observe when he seized on her property, (which he soon did,) pulled down her little cottage, and built a pavilion for himself. It was a pretty place, with open archways, looking out on a flowery garden. There were shady trees on it, overhanging small lakes ;

fountains sprang up here and there beside the garden walks ; and when the caliph turned away his thoughts from the injustice he had done, he was pleased enough with the new addition to his palace grounds.

The widow had gone to the *cadi* (or judge), and told him her hard case. He resolved to take some opportunity to show the caliph how much he was to blame : but he said the widow must wait, and she did wait all the while the pavilion was building. One day (after it was finished) when the caliph was sitting there enjoying the summer air, he saw a grave looking man riding on an ass to the entrance ; this was the *cadi* ; he got off his ass, and made an obeisance to the caliph. He then lifted a sack from the *ass's back*, and begged the caliph to

allow him to fill that sack with earth from the garden. The caliph thought it was a singular request, but he good-naturedly granted it. "And now," said



the cadi, when the sack was full, "will you help me to lift this to the back of my ass." Both caliph and cadi took hold of the sack, but both together could

not lift it. "It is very heavy," said the cadí; "you could not bear the weight of this one sack full of earth, how, then, will you bear on your shoulders the weight of the whole garden and pavilion when you stand before the Judgment-seat? Both you, and the poor widow you have wronged, will stand before God, and be judged by Him. A punishment heavier than you can bear will be laid upon you." The caliph was not angry with the cadí for thus daring to speak the truth. He sent at once for the widow, and gave her back her property, and with it he gave her the pavilion, and all its furniture. This much more than made up for what she had lost, and after that she prayed for the caliph whenever she was on her knees before God.

But this caliph, Alhakem, often after-

wards gave way to evil tempers ; and at last they brought him into great misery. On one occasion, when the inhabitants of Toledo had committed some offence, he expressed a hasty wish that they should be punished.

Amru, the Moorish governor of the city, heard of it, and thinking to get into Alhakem's favour, he invited the chief among the townspeople to a feast, and then seized them and threw them into a dungeon, where they were murdered, and their heads were exposed the next morning before the palace-gates of Cordova. It was too late then for Alhakem to say that he had spoken in anger, and did not mean what he said. After this, towards the end of his reign, there was a riot in Cordova, on account of some injustice which the people suffered ; and the caliph,

in great anger to have his peace disturbed, rode out at the head of his own guards—a company of many thousand soldiers. They trampled down a great number of people, and many who had had nothing at all to do with the riot, were killed. Still the caliph's anger was not satisfied. When he returned to his palace he ordered that that part of Cordova where the rebellion first began should be burnt down : thus multitudes lost their homes and all their goods, and knew not where to look for help : 20,000 sailed away to the coast of Africa ; and 8,000 of these settled there, and built the town of Fez. The remaining 12,000 went on to Alexandria ; and as the people of that city could not possibly find room for so many new-comers, they gave them money, and *bade them go* further. Then these 12,000

Moors took ship and sailed to the Island of Crete; and when all had landed, the principal men among them set fire to the ships, that the discontented might have no means of escaping. In course of time they built the town of Candax. The island is now called Candia, after that ancient town.

Alhakem was never happy after this cruel deed. None of his spacious palaces or fine gardens gave him any pleasure. He had formerly enjoyed reading, and poetry, but now these could not amuse him. By night and by day, he thought only of the groans and cries of the poor creatures who had been trampled under his horses' hoofs. Waking or sleeping, he thought he saw men fighting around him. He died A.D. 820, and to the day of his death this horror was always upon his *spirit*. Yet he had been often kind and

generous in his youth, and he knew very well what his conduct as caliph ought to have been. It was hasty and violent passion that brought him to so much misery at the last. It is not well that the happiness of a whole nation should depend on the temper of one man; for though, if a despotic king has a just and kind disposition, as some of the caliphs had, he may make his subjects very happy, and do them great good; yet all the good regulations of one reign may be upset in the next. It is much better that the government should be like that in our own country, where the people are ruled by just laws.

Besides the evil of despotic governments, there was another cause of much misery among the Mahommedans.

The Koran permits a man to have *many wives*. This was a source of great

unhappiness in families, and in the royal households it was even the cause of wicked murders.

It was no unusual thing, that when a son succeeded to the throne of his father, his brothers were put to death, or had their eyes put out, that they might not plot against him and endeavour to take his place.

If this were not done, he often lived in fear that he might himself be murdered. The families were so large, and had so many different mothers, that they did not feel the same affection for one another as the children of one mother would feel.

And when a despotic ruler began his reign in peace, and was welcomed by his subjects, and resolved to rule them in the fear of God, it would often happen that the many indulgences he had around him, *and the flattery he so often heard, and all*

the temptations of absolute power, proved too much for him to withstand ; and that then he fell from one evil to another, like the unhappy Alhakem.

It showed great goodness and strength of mind, where a king could resist all these temptations, and pursue a wise course to the end of his days. He was beloved, almost adored, by his subjects when he did so, and there were some of this high character among the caliphs. The Abdulrahmans are favourites with the Arab historians. There were three caliphs of this name. Their minds were much occupied in the care of adorning their cities with magnificent buildings, in giving encouragement to men of learning and poets, and in seeing that the young people had schools where they could *be well taught*. The Greek emperors *having suffered much trouble from the*

attacks of Mahommedans of the time of the Abbassides, sent presents to the caliphs of Spain, and asked for help against these enemies ; Abdulrahman, with a friendly message, sent, in return, a gift of Toledo blades. The help that he and his successors afforded to the Greeks was well repaid by the arrival in Spain of artificers and marble from Greece ; for there were no people in the world more skilful in works of art than the Greeks : and the Moors might have learnt to adorn their buildings with sculpture, but for the law of Mahomet.

He saw how it had often happened, that images made at first for no such purpose, came at last to be worshipped ; and as he set himself up to overthrow idolatry as his chief work, he would not permit any image to be sculptured, lest *hereafter it might be worshipped.*

A story is told of Abdulrahman II., that one day a young woman, one of his slaves, having taken offence at something he had said or done, shut herself up and refused to see him. He sent a messenger to command her to appear ; the only answer she sent was, " she would not come, she would rather starve than see him again."

At last, one of the caliph's attendants advised that she should be walled up in the room.

" Do so," said the caliph " but let the wall be of silver; do not build it too firmly, and tell her that when she chooses to pull down the wall and take possession of the rubbish, I shall be glad to see her." The silver wall was made, and the pretty slave removed it, and came to the caliph, and was more attached to him than ever for *this proof of his forbearance.*

CHAPTER X.

A FURTHER ACCOUNT OF THE CALIPHATE OF SPAIN, TO
A.D. 961.

The Northmen, or Normans and Danes.—Resisted by the Caliphs.—Hafsun the rebel deceives the Christian King.—Intercourse with Greece.—Abdulrahman III. His splendour.—His confession.

THE Caliphs' dominion in Spain extended all over the southern and eastern provinces. The borders were frequently disturbed by wars; for the descendants of the old Goths could never forget that the whole Peninsula had belonged to their forefathers, and the Moors remembered Mahomet's command, that they should fight for the faith. The borders were visited also by an unexpected enemy; the Northmen,

or Normans and Danes, who went by the name of sea-kings, and lived by robbery instead of industry.

They were more daring seamen than any other people at that time, and they were a very hardy race. They came from Norway, Sweden, and Denmark. Their looks and manners were altogether different from those of the Spanish Arabs. But they were as strong. They would land secretly on the coasts of various countries, take the people by surprise, suddenly seize all they could lay hold of, and even murder the quiet people who slept in peace, not expecting them ; and when their vessels were laden with all sorts of riches, wines, perfumes, silks, grain, fine linen (such as their own cold northern lands did not produce), they sailed home again, and spent *a few winter months* in feasting and

revelry, and then again set out on the same wicked business. They landed so hastily on the coasts, and sailed so suddenly off, that by the time troops were collected to resist them, they had generally escaped. They stole great booty from the Island of Minorca, and the neighbouring islands, and they burnt villages and towns there, and made sad havoc. These bold thieves were called Magioge by the Arabs, because they came from the northern parts of Europe and Asia, which are the lands of Gog and Magog.

They plundered Lisbon and the coast near Algarve, then Cadiz and Medina Sidonia, then Seville ; and from one place they sailed to another, so that no one knew where to find them.

The caliphs of Spain resolved to put an end to these doings. Couriers were ap-

pointed, and a watch kept round the coast, and quick intelligence of the ships seen in the distance was brought to the court, and troops were sent to fight against the Magioge. All this was planned and carried on with so much diligence, that at length the sea-kings having lost many men in rough encounters with the Moors, sailed away to do mischief elsewhere, and intruded no more into Spain.

The caliphs had other troubles arising from rebellions among their own people.

Sometimes the governors of cities were oppressive, and were in consequence murdered by the townspeople.

A bad man named Hafsun gave up all attention to the religion of Mahomet. He cast off all restraint, and lived a lawless life. He gathered together *discontented, bad men* like himself, and then

went with them to live among the Pyrenean mountains. Here he increased his numbers, and often made sallies upon the borders of the caliph's kingdom. Peaceful men lived in fear of their very lives. He compelled citizens of some of the small towns to accept him as their chief. His numbers went on increasing, and he gained Toledo and other large cities. Knowing that the remnant of the old Gothic kingdom was making advances on some Moorish provinces, Hafsun offered his help to Alonzo, the Christian king. But Hafsun had no intention of gaining any thing for any one but himself. No one could believe his word, but Alonzo did not find out how bad he was till after he had trusted him.

When the Caliph Abdulrahman III. began his reign, he resolved to overthrow

Hafsun's party. He was young and brave, and had a loyal people.

It cost the lives of 3000 of them to root out the rebels, and more than twice as many of the followers of Hafsun fell in battle. But this sudden ending of the hopes of a daring and bad man; was far better than that the country should be wasted year after year all round the mountain dwellings of these robbers, who had thought themselves safe in doing wickedness.

After Abdulrahman had got his cities out of the hands of the rebels, he rode into the different provinces of his kingdom, attended by his splendid suite. He was welcomed with great joy, and on his return to Cordova he was glad to think that there was a prospect before him of a peaceful reign, in which he might do

greater things in improving his kingdom than even his ancestors of the same name had done.

He had not been long on the throne when he received a message from the sheik of the Zanetes to say that he was in trouble, and needed help against some neighbouring tribes. Remembering the old story of the loyalty and devotion a former sheik of the Zanetes had shown to the first Abdulrahman, the present caliph gladly sent armed horsemen to the desert to defend him against his enemies.

This caliph built a new palace in Cordova, and beautified this and other towns with public buildings. He was friendly with the Greek emperor, who sent workmen and marble from Greece to help in the great works he carried

on. The taste of the Greeks was far above that of the Moors; they had always excelled in sculpture: but though the workmen on arriving in Spain were able to suggest improvements in architecture, no Mahommedan would learn sculpture, for they thought it wrong to make any graven image, even if there was no intention that it should be worshipped.

The Spanish Mahommedans speak of Abdulrahman III. as their most splendid king. His palaces were more decorated, his guards more numerous, than those of any before him. He had riches from the East, as well as the usual tribute from his own fertile kingdom. His subjects loved him for his justice and bravery; and when you read the history of his reign, you would think, "What more

on this earth could any man have to make him happy? ” Yet after his death this writing was found among his papers : “ I have now reigned above fifty years in victory or peace, beloved by my subjects, dreaded by my enemies, respected by my allies. Riches and honours, power and pleasures have waited on my call ; nor does any earthly blessing appear to have been wanting to my happiness. In this situation I have diligently numbered the days of pure and genuine happiness which have fallen to my lot—they amount to *fourteen*. O Man ! place not thy confidence in this present world.”

With all their good qualities—and the caliphs had many—they lived a life of much self-indulgence. They were accustomed to have their pride fostered by flattery, and any good deed they did had

an earthly reward by receiving the praise of man. They had never learnt of Him who was "meek and lowly of heart," that poverty of spirit, and meekness, and self-sacrifice, and bearing the cross daily, is the only "way of pleasantness and path of peace" for man in this world.

Abdulrahman died at the age of 73, A.D. 961.

CHAPTER XI.

CUSTOMS OF THE MOORS.

Partial obedience to the law of the Koran.—Occupations and amusements.—Tournaments.

ALL the time that the Moors, or Spanish Arabs, were living a regular peaceful life under caliphs of the house of Omeyah, they were strictly obedient in many respects to the law of the Koran. Many were just and upright in their lives, and they kept the fasts Mahomet had enjoined, and gave alms to the poor. The Koran forbids the use of wine; but in Spain, a land where the vines grow luxuriantly, it was very usual to break this law, and to drink red and white wines, as

well as strong liquors made from dates, figs, and other sweet fruits. Those who were bent upon keeping the law of the Koran wholly, used an unfermented drink called sherbet, made with the juice of lemons. In some lands conquered by the Mahommedans, the vines had been rooted up, lest the faithful should be tempted to drink. The Mahommedans when thus living in Spain, rose early in the morning, prayed to God regularly, frequented the baths as part of their religion. Their breakfast was usually fruit and bread. At noon they dined, and afterwards rested some time during the heat of the day. Then the young men exercised themselves in athletic games, and fowling. At the end of the day the households met at supper, and the more cultivated spent the evening in literary

amusements. The women were free to visit shops and markets, to ride out and see the games, and to carry on their domestic duties : but they were seldom present at the evening meal. They had separate apartments in the houses from those of the men ; and they would have been much more secluded in their daily life, but for the example of the European Christians. One frequent Arab amusement was a mock fight. When not engaged in serious war they delighted to practise for it, and the practice was adopted also among the Christians, and this game was called a tournament. Women were present at these exercises, to give rewards to the most successful.

It was usual for each caliph to lead out his troops to one war with his enemies in the north of Spain and

south of France. This was called the Algehib, or Holy War, and it was undertaken in obedience to the command of Mahomet. The Christians thought it "holy" to kill the Moors. Their holy wars were called Crusades. Perpetual contests, miserable sieges, bloody battles, in which the Christians were assisted by companies of knights from all parts of Europe, and the Moors by African recruits, went on for many years, and were not ended till the Moors were driven out of Spain.

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through such difficulties, and that there was nothing to repay them for their pains if they conquered so mountainous a region. Therefore, instead of hunting the fugitive Christians from their hiding-places, the Moorish general led the way into France, and (as you have heard) he there encountered a powerful army under Charles Martel, and thus Europe was saved from being overrun by the Moors.

The Christians who were living in the towns of Spain when it was conquered, were suffered by the Mahommedans to continue still in their homes, and were allowed to observe their own religion. They had to obey Mahommedan laws, and, under the caliphs, these were usually just. Still they had constant suffering from the contempt which was shown them *by their conquerors*, who scorned them as

infidels, because they did not acknowledge Mahomet to be a prophet of God. The only way to escape from this would have been to leave their birth-place and join their own countrymen in the north. Don Roderic had disappeared after the decisive battle, and no one knew where he was. But Don Pelayo, a brave knight, his cousin, put himself in place of the lost king, and endeavoured to stir up the hearts of the Christians to endure their hardships with fortitude. He called them together in the valley of Cangas. All his hearers were cast down, and almost in despair. But Don Pelayo spoke so encouragingly, and showed so much spirit himself, that their hopes revived. They all resolved that they would never live under the dominion of the Mahommedans, but that, having their dwelling among the

mountains, where was but little fear of intrusion, they would exercise themselves in feats of arms, and set their whole hope on regaining by little and little what they had lost.

Their chief hiding-place was a large cavern, called Covadonga. Here they concealed the supplies of food they were able to obtain ; and whenever they saw an opportunity, Don Pelayo led them forth to attack the Moors south of the Sierra. Some Christians, when Spain was conquered, had given up their religion, and become Mahommedans. Even bishops in the Church had done this. An archbishop, whose name was Oppas, having thus apostatized, had formed a friendship with the Moorish governor of Spain. He sent him as ambassador to Don Pelayo to make a treaty of peace

with him : but Pelayo would not listen to Oppas, and in the end the Archbishop was put to death by his own countrymen.

By degrees Don Pelayo formed the territory round Oviedo into a small kingdom, and, adding one conquest after another to it, he laid the foundation of what for many years after was called the kingdom of Leon, Oviedo being the capital town where the king held his court. Favila, the son of Pelayo, succeeded him. He reigned but a short time, and the manner of his death shows the hardy practices of those times. When the knights were not fighting they engaged in perilous hunts ; and as, with Favila at their head, they were one day chasing a bear, the animal suddenly turned and killed the king. It was Don Pelayo's example, and the poverty into which this remnant of the Gothic

kingdom was driven by its enemies, that made it cast off the soft luxurious customs which had so completely unfitted Don Roderic for a struggle with the Arabs. The habits and customs of the more ancient Goths were now adopted. One of these was, that if the son of the late king was not approved by the other knights, they met and chose from among themselves one more fit (as they considered) to reign.

Now, as on such occasions each knight was apt to think he had as good a right as any other to reign, it very often happened that there was a struggle among those who were most ambitious, which led to civil war; and after all it seldom happened that the best man succeeded in getting the crown.

We may well believe that much misery

was suffered by the private families who peopled the little kingdom of Leon. Many of them had fled from their homes in the south, and lost all their property, and suffered by a change from the sunny slopes near the sea to the damp mountains of the North, where the climate is chilly. Coming too among the rough mountaineers of Galicia and Asturias, and seeing around them none of the restraints of civilized life, they fell into a careless, ignorant, and dirty mode of life. The Arab historians describe them as rude in their speech and manners, dirty in their persons, and so ignorant that it was impossible to respect their religion. The Spanish Christians had no historian of their own till the time of Roderic Ximenes, who lived 500 years after the Arab conquest; and we might be disposed to doubt the account given by

the Arabs, who looked on the Christians as enemies and infidels — but that the same writers speak otherwise of the French, who were no less their enemies, and commend them for having cleanly habits, while the Spanish Christians were neglectful of all decency. It was so much a part of religion with the Arabs to be clean, that they despised the Christians for their disregard of personal neatness, and when they came to hear more of their religion they despised it also. The teachers of religion looked back to the Apostle St. James as having first brought the pure Gospel into Spain. But they had added so many inventions and lying legends to what St. James taught, that had he come to life among them he would hardly have known that they professed to follow Christ. These Christians hated the

Moors with all their hearts, and the most honourable among them believed that there was no sin in deceiving a Moor, and that to kill a Moor, either in battle or by treachery, was an act of piety in the sight of God. Some might think that the intrusion of this strange race into their country absolved them from Christ's law, "I say unto you, Love your enemies." But in their conduct towards one another they no less forgot that other law given by our Lord, "Love one another as I have loved you." They professed to be members of the body of Christ, and to have His honour at heart more than any earthly good. His cross was wrought on their banners. In His name they went out to fight. Yet they strove continually among themselves for power. They had deadly feuds with one another, and while such feuds were

going on, these Christian knights collected their vassals and went forth fully armed into their neighbour's lands; and there they burnt the cottages of his poor dependents, laid waste his corn-fields by fire, plundered his goods, and returned home to strengthen themselves against his attack, which, if he had any power left, would shortly follow. Many scenes of this kind were exhibited in the effort which one or other of the nobles would make to be king, as well as in frequent private quarrels among themselves. These men had the name of St. James often on their lips—they made pilgrimages to a place where they believed his bones lay—they seemed to see him often in visions leading them on to battle—but they never read, or if they read they never took to *heart*, those words in his Epistle, “Whence

come wars and fightings among you? come they not hence, even of your lusts that war in your members?"

St. James had taught, that bitter envying and strife were from the devil, for in his early life he had learned of his Master that there was to be no anxious striving for the highest places among Christians, but that he who would be great in the eye of God would willingly take the lowest place among men. "Whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

Pride and violence were the great sins of Christians in the days of chivalry; and we who live in quieter times, and look back on the scenes of bloodshed and open warfare of that period, can very plainly

see that the tempers which led to them were unchristian. But we must not flatter ourselves that because we do not now gird on swords and go to battle for every quarrel, we are greatly better than men were then.

Future historians, when they look calmly back on our times, will see better than we can, whether envy, strife, divisions, evil tempers, and covetousness, have been at work among us. And when we condemn the Christians of former ages for the sins which are recorded in history, we must not forget that only their more conspicuous deeds came to light. The secret good that God's Spirit was working in private families, the faith and humility, the self-denial and charity of men and women, whose names were never heard of beyond their own villages or towns,

are passed over in history ; but they are written in the Book of God, and will be known on that Day when all secrets will come to light. And so in our own and every age, the good is much concealed ; and it is well to remember this, that we may not judge too harshly of past times, nor of those in which we now live.

While Toledo had been the capital of the Gothic kingdom, the bishops of the Church had often met there in council. Now that Oviedo was the capital, a bishop was appointed over it, and after a time the councils were held there. The Christians of Oviedo had much cause to dread the Moorish armies, which were often in their near neighbourhood. When Charlemagne was king of the Franks, they begged that he would protect them. His kingdom was partly in Spain, for Navarre then belonged

to France ; and as Charlemagne wished to extend his own power south of the Pyrenees, he willingly listened to the request made by these Spaniards, and sent a large army into Spain. The Gothic Christians repented when too late that they had not sought his assistance, for his troops did much mischief to them, ate up the food which they might have lived on, and desolated their neighbourhood. Then Charlemagne's army proceeded southwards victoriously as far as Zaragoza. There they met a large Moorish army, and a battle was fought in the valley of Roncesvalles. Orlando, the nephew of Charlemagne, was killed, and the Frank army fled.

CHAPTER XIII.

DIFFERENT CHARACTERISTICS OF THE CHRISTIAN
KINGDOMS OF SPAIN.

Leon and Castile.—Portugal.—Aragon.—Disorders in the Moorish Kingdom.—Chivalry of Castile.—Civilization of Navarre.—Maritime Power of Aragon.—Love of Adventure and Discovery in Portugal.—Gradual Encroachment made by the Pope in Spain.

LEON was the first kingdom formed by the Christians after the Arab conquest. By degrees other kingdoms were formed.

Navarre, which lay on each side of the Pyrenees, had (as was said in the last chapter), belonged to France, and Charlemagne had taken care to retain it, and had striven to increase it; but his son, finding it distant, and inconvenient to

manage, neglected it, and so, in A.D. 827, the Navarrese chose a king of their own. In electing their kings, they followed the same custom as the Leonese, which was the ancient Gothic custom.

Leon increased and advanced, and added first Old Castile, in A.D. 939, and then New Castile, in A.D. 1085, to its dominion. The Castilians often strove to separate themselves from Leon; and they succeeded in this at times, and then again were united. Then the Castilian provinces became much more powerful than those of Leon, and, in the end, they were chief of all the kingdoms of Spain.

Portugal was another kingdom gradually formed: Lusitania was its old Roman name. Almost all of it had been *conquered* by the Arabs; but when towns

in Castile were recovered by the Christians, towns in Portugal were also taken. Portugal was then under Castile. A son of the King of Castile was appointed to govern Portugal. He had the title of Count of Portugal. One of these counts, Alphonso, thought it a mean title, and wished to change it. He said that he had had a dream. In his dream he seemed to see one come to him in a vision, and say, "Alphonso, do not submit any longer to be called Count of Portugal. You are a king; take the title therefore." And Alphonso after this changed his title, and from him the kings of Portugal descended. Portugal became a distinct nation, and submitted no more to any Spanish rule, until the reign of one of the Austrian kings. It was again separated, and is now a distinct nation.

Aragon became another Christian kingdom. The provinces of Catalonia and Valencia were taken by degrees from the Moors and added to it. The Aragonese have always striven to maintain independence. There is an old form preserved of the oath they took when they elected a king. It was usual when he was crowned to raise him on a shield above their shoulders, by way of acknowledging that they wished him to take the highest place among them. Then the justizia, in the name of all the nobles, said, "We, who are each of us as good, and who are altogether more powerful than you, promise obedience to your government if you maintain our rights and liberties; if not, not." The justizia might be called a second king. He *watched* the conduct of the king, and

took the people's part in case they thought they were injured. If the people had always been reasonable, this plan might have answered very well. But when—as often happened—the king was unjust, and the people unreasonable, as much misery was suffered from strife between the king and people as could have arisen from unchecked tyranny.

It was by the prowess of the nobles and knights, as much as by that of their sovereign, that these four kingdoms grew. There was no great increase of power among the Christians while caliphs of the house of Omeyah governed Spain. But when the last prince of that line died, the whole Moorish kingdom fell into great disorder. One or other of the governors of towns continually started up, and struggled to gain the throne.

The Christian knights were encouraged by this disordered state of things to lead their vassals against one town after another, and they were very successful. Then it was that the knights of Leon by degrees added Castile to their king's land; those of Aragon, Catalonia and Valencia; and Portugal was enlarged in the same way.

Every knight had a right to possess the castle, or village, or town which he had taken with his own arm from the Moors, only he was required to send an ample present to the king, and to acknowledge him sovereign ruler.

The four kingdoms, Castile, Portugal, Aragon, and Navarre, were not always kept distinct. Often by the marriage of a prince or princess of Castile with a *princess* or prince of Aragon they were

joined, and then again dissevered. The Christian kings were also sometimes at war with one another. Many wars rose out of the pride and ambition of the nobles, who were not content with what they could seize from the Moors, but, when at peace with them, would take castles and towns from one another.

Each of the four Spanish kingdoms was distinguished in its own peculiar way. Castile, when it included Leon, Asturias, Biscay, as well as Old and New Castile, was chief among the Christian kingdoms of Spain. It was active in military enterprises. There, more than elsewhere, the spirit of chivalry was encouraged. On its northern shores seamen were reared, as hardy as those of Aragon. In times of disorder, the Spanish seamen were often pirates. They took example

from the Normans and Danes ; and, the reign of our Edward III., landed on the coasts of Hampshire and Sussex. In a fight off the shores of the Isle of Wight these Biscayan corsairs were so beaten that they did not dare to show their faces in the same neighbourhood again.

Navarre was less exposed to the Moors than the other kingdoms. It was, therefore, less distracted by continual warfare. There was time to attend to other pursuits than those connected with military enterprises ; and thus the Navarrese became more civilized, and were better instructed than the other portions of Christian Spain. From them literature spread into France. Navarre was at first a part of France. Then it became independent ; then again in A.D. 1234, it was connected with France *without* being a part of that nation.

had its own free customs, while it acknowledged the sovereign of France.

Aragon was also at one time under France, and then became free. When Aragon gained the provinces of Catalonia and Valencia from the Moors, it became distinguished throughout Southern Europe as a maritime kingdom. In A.D. 1238, it acquired Majorca, and afterwards Sicily; and as there was great activity among traders on the shores of the Mediterranean, Aragon became in this way an important part of Spain.

Portugal had many good and active sovereigns. They encouraged adventurous men to set out on voyages of discovery. It was the Portuguese who first circumnavigated Africa, and disputed the power of the Mahommedans in India. Laborious missionaries went also from Por-

tugal to tell of the Saviour's love death.

It is not surprising that the Spaniards at the present time differ so much from one another as modern travellers describe since, for so long a period of their history they were separate, and, at times, hostile kingdoms, with dissimilar habits, manners, and even appearance of dialects. They might have been more oftener at war, and their hatred would have been more deep and deadly, had not been for their religion. They all had one faith, and looked up to one god, and though they were very far, in the best times, from acting consistently to the principles they professed, yet we plainly see that such high and good qualities as came out among them were *the fruits of their faith.*

Spain was a Roman province when Christianity was published at Rome. Missionaries were sent from Rome into Spain before the Roman emperor professed Christianity. Though the Spaniards looked back to St. James as their first instructor, yet they also knew that they owed much to Rome for the labours of self-denying Christians, who, in a time when the Gospel was despised and disowned, did not fear to teach it as truth from God. After a bishop had been appointed over Rome, councils of bishops from Southern Europe often assembled at Toledo.

The Bishop of Rome was looked up to by all as having a high position in the chief city of Europe. After the ancient Gothic church renounced Arianism, and received the same doctrines that Rome

professed, this bishop gained more and more influence in Spain. Still the Gothic Christians did not think that they were bound to submit in all things to this bishop, or pope, as he was then called. They used a liturgy, which differed in many respects from the Roman breviary, and were much attached to it. Pope John X. sent his legate into Gallicia to examine this liturgy. He did so; and the pope was of opinion that it should be given up, and the Roman prayers used instead. But the Goths would not agree to his wish. When he found they were firmly resolved on retaining their old forms of prayer, he ceased for a time to interfere with them on this subject. But, after Toledo had been won back from the Moors, and when councils were again held there, the Archbishop of Toledo an

the Queen of Castile desired that the wish of the pope then reigning should be complied with. An endeavour was made to force the Roman breviary on all the people, but still a large number were unwilling to receive it. Then the Queen commanded, that, by public ordeal, both books should be tried. A fire was made in the market-place of Toledo, and a copy of each liturgy thrown into the flames, and left there for a short time ; then they were taken out.

The Roman Liturgy was almost consumed, but portions of the Gothic were still legible. Then the Queen commanded that the merits of the books should be tried by arms. One knight was chosen to represent the Gothic, and another the Roman party.

They fought, and the Roman cham-

pion fell, and so again the Queen and Archbishop were disappointed, and they pressed the matter no further at that time. But in a quieter way Rome gained her end. The Queen was so strongly in favour of the Pope's wishes, that she commanded that in every new church the Roman breviary should be used, while the Gothic liturgy might be retained in any of the old churches where it was preferred.

Thus, in the course of time the Gothic ritual was laid aside, and Spain by this change was bound more firmly to Rome than before. One small chapel in the Cathedral of Toledo was long served after the manner of the ancient Goths, and the great Cardinal Ximenes when he was in power had it restored, that so the memory of those old times might

never be lost. Various other events, besides that of the adoption of the Romish liturgy, confirmed the power of the Bishop of Rome in Spain, until he was held to be higher than all other bishops by the Spaniards, as well as by other Christian kingdoms.

CHAPTER XIV.

CHIVALRY OF CASTILE ILLUSTRATED BY THE HISTORY OF
THE FAMOUS CID RODRIGO DIAZ DI BIVAR, WHO WAS
BORN ABOUT A.D. 1050.

Account of the Cid.—Alteration of affairs in Moorish
Spain.—New sects of Mahommedans.—Almoravides,
A.D. 1080.—Almohades, A.D. 1160.

It would take too much space to tell in this book of all the knights who gained a name among the Spaniards while the Christian kingdoms were increasing by their successful warfare.

Spanish romances and poems, and grave histories too, are full of stories of their feats of arms. In addition to what was really accomplished by them,

deeds are related which surpass belief. For before these histories and poems were written, stories of the exploits of each renowned knight went from mouth to mouth, and in telling them strict truth was not always observed.

Of this we may be sure—that they were brave. Some of them were high-minded and generous; others would do a generous deed now and then, when the humour took them. The historians and poets, who extol them highly, and give them sounding titles, yet relate actions which show that at times the best of them were selfish and unjust.

It is clear that they were not what Christ intended His servants should be. To know this, we have only to set their most praised actions beside His example and His teaching, where He says, “Learn

of me, for I am meek and lowly of heart," and, "Blessed are the poor in spirit, the meek, the peace-makers." They chose an easier service than Christ had commanded; for it was easier to any one of them to take a city than to rule his own spirit.

Yet it would be scarcely right to judge these knights by the Gospel, as we have it in our days. They had not been taught Christian duties as Christ taught them; their teachers had corrupted His word; bishops and priests led them on to battle. In the time of one of the most famous Spanish heroes, not only did bishops of Spain fight, but a Greek bishop travelled in Spain on purpose that he might "flesh his sword with the blood of Moors;" and whenever a "holy war" was undertaken, it was

under the sanction of the teachers of religion.

There is no Spanish hero more highly esteemed than the Cid. The word Cid means Lord in the Arabic language, and as this knight lived much among the Moors he got his title from them. He lived in the days of Ferdinand of Castile, and then under his successor, Alonzo, a king who obtained great victories over the Moors, and who besieged and took the city of Toledo in the course of his reign. The Cid's name was Rodrigo Diaz di Bivar; it is frequently shortened into Ruy Diaz, and sometimes he is called Campeador, because it became his office to direct the encampments in the wars. One of the first acts related of him was that his aged father, Diego Laynez, having been struck in a quarrel with

Don Gomez, Lord of Gormaz, and having in consequence lost his spirits and become very miserable, his young son Rodrigo determined to engage in single combat with his father's enemy. He did so, and struck off his head, which he brought to his father.

The old man rejoiced to be revenged. He always from that time made his son sit higher than himself at table, and honoured him in every way. Afterwards, Rodrigo was betrothed to Ximena, the daughter of this Don Gomez whom he had slain ; but he vowed never to marry her till he had gained several victories over the Moors.

As the Cid was one day riding with some knights, his friends, to pay a vow at the shrine of St. James at Compostella, he observed a poor leper by the

way-side, who had fallen into a quagmire, and was struggling in vain to get out. Rodrigo dismounted and lifted him out, and then placed him before him on his horse, and took him to the same inn where he himself lodged. The other knights were angry when they saw the Cid place the leper at his right hand at table, and also order that he should have a share of his own bed.

In the middle of the night, the Cid felt a strange sensation as if a breath had gone through his body, and on waking in the morning the leper was nowhere to be seen. While Rodrigo wondered at his disappearance, he had a vision of one with a glory round his head, who said: "I am the leper whom you helped; your charity was not thrown away—I am St. Lazarus; and now, in

return for what you have done, be sure you shall have good success."

King Ferdinand thought very highly of the Cid. When this king made his will, he divided his kingdom among his sons, and the division gave rise to many disputes. Sancho was the son who succeeded him in Castile, and Alonzo, Sancho's brother, went to Toledo and put himself under the protection of the Moorish king. Sancho soon died, and Alonzo then became King of Castile. This Alonzo is called in history the Brave. When he came to Castile to be crowned, his nobles gave him great offence by insisting that he should three times take an oath that he had no hand in the death of Sancho his brother.

The Cid was foremost in requiring that this oath should be repeated, and in

consequence he lost the favour of Alonzo; other causes made Alonzo dislike him more, till at last that king said that Ruy Diaz should live no longer in Castile, but that he should go and seek his fortune where he pleased.

By this time he had two daughters, Donna Elvira, and Donna Sol; he left them with Ximena their mother in a monastery, and set out with some knights, his friends, and some hundred of adventurous men, who had nothing to lose, and thought they might gain something under his guidance, to Valencia. But at this time the Cid's possessions were very small, and he wanted money to maintain his followers and the troop of horses they had with them. He therefore borrowed gold and silver from two rich Jews. He told them he had valu-

able property which was packed in large chests, that these chests would be too cumbersome for him to move, but that he would leave them with them till he could repay their loan. He ordered the Jews not to open the chests without consulting him. There was nothing in them really but stones and sand. It is said that the Cid did not intend to behave dishonestly to the Jews, and that when after a time he had seized large wealth from the Moors, he repaid them. Ruy Diaz rode on at the head of his troops to Valencia.

He seized the town of Valencia, after some sharp fighting, out of the hands of the Moors, and became its Cid or Lord. He then sent some of his most trusted knights to escort his wife and daughters from the monastery where he had left

them into Valencia. They were very glad to join him again.

Ruy Diaz knew himself to have been a loyal subject all the while Alonzo suspected him. It was out of loyalty to Sancho the king's brother, that he had lost the favour of Alonzo; Ferdinand their father had loved and trusted him. The Cid might now have set himself up as an independent chief, but he did not desire to do this; his wish was to be reconciled to his lawful sovereign. He therefore sent large presents of the spoil he had taken from the Moors to the king in Castile, and proved to Alonzo that he had been banished without a just cause. Alonzo confessed his error and invited Ruy Diaz to his court.

While he was there, two young men, princes of Carrion, who were related to

the king, seeing how powerful the Cid had become, and what great wealth he was able to display, made a petition to Alonzo that he would command Ruy Diaz to give them his daughters in marriage. Alonzo thought it would be a high favour to these young ladies to be married to princes, and as he felt willing to do the Cid a kindness, he attended to the request of the young men, and desired that the Cid would take them back to Valencia and allow them to be his sons-in-law.

Ruy Diaz had observed that the young men had a very boastful and arrogant way of speaking ; he knew that the really brave were seldom vain-glorious ; he did not like that his daughters should have for their husbands insolent cowards ; but as he had been so long suspected of disloyalty by the king, he did not now dis-

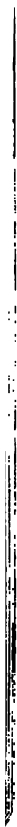
pute his commands, and the princes of Carrion became the husbands of Donna Elvira and Donna Sol. The weddings were celebrated with feasting and rejoicing at Valencia. Nothing had yet happened to try the courage of these young men; but one day there was a rumour of an army of Moors coming towards Valencia, and an incident happened which showed their true character. The Cid had a lion, which was kept in a den opening into a court-yard. The lion was sometimes let out of his den to walk up and down the yard. His keeper was cleaning his den at the time that the news arrived of the approach of the Moorish army. The man went into the town to hear more about it, and left the gate of the court-yard open. The lion being thus left free, walked out and en-

tered the hall of the palace where the Cid and his knights sat.

The Cid was sleeping in his chair, as was his custom after dinner; the princes and knights were quietly engaged, playing chess or conversing. They all started when the lion entered, being naturally surprised at so strange a visitor. One prince of Carrion crept under the Cid's chair, the other rushed out of the room, and throwing himself out of an open window, fell into a wine-vat where the lees of wine were left at the bottom.

But all the brave knights, after the momentary surprise was over, rose up and placed themselves in a circle round the Cid's chair, each wrapping his cloak round his left arm, which he held a shield. The Cid woke; and, as he knew his master well, and had not





done any mischief, he suffered him to take him by the mane and lead him back to his den.

Ruy Diaz was grieved to see that his suspicions of his sons-in-law proved true, but he would not suffer the other knights to ridicule the young princes, who, he thought, might have learnt a lesson of humility by the shame they suffered. But the end of their history shows them to have been mean, selfish fellows. They ill-treated and abandoned their wives; and the Cid, who had shown great forbearance with them while he thought them only silly and vain, punished them severely when he found them dishonourable. They were judged in the presence of King Alonzo and his court. The Cid sat by the king's throne, on an ivory chair curiously wrought, which he had won in

battle from the Moors. His hair, which had never been cut, was fastened up in a net, and his beard, which was also of very great length, and which no man had ever plucked, was bound round with a cord. His aspect was fierce and terrible when he was offended, and he spoke but few words. When he had received the princes as his sons-in-law, he had given each of them a sword, which he had won from the Moors. In those days it was customary for the knights to give names to their swords, and these swords were named Colada and Tizone. He had also given them great riches. He now made them give back both the swords and the riches, and he then commanded that (cowards as they were) they should engage in single combat, each with one of his bravest knights. The combat ended

in the total defeat of the princes; and their wives were taken from them, and afterwards married, one to the king of Navarre, the other to the king of Aragon.

The Cid helped the king of Castile in many battles, and was more feared by the Moors than any other knight of those days. His horse Bavioca is much celebrated in Spanish poems. His fame spread into the east. The King of Persia sent an embassy with presents to him. It was wished that he should help in the "holy wars" then going on in Palestine, but the Cid thought that he had quite enough to do in his own country, and he considered war with the Moors in Spain as pleasing to God as that which was going on for the recovery of the Holy Sepulchre.

He was in his own town of Valencia when he was seized with an illness of which he knew he must die. He felt that he was near his end, when suddenly the news was brought to him that a large army of Moors were drawing near the town. He gave orders that, when he died, no lamentation should be made, but that his dead body should be clad in all his armour, and placed in a sitting posture on his horse Bavioca, and that thus he would head his troops for the last time against the enemy. What he wished was done, and for the seventy-second time he met the Moors. They fled away in haste when they saw that he whom they dreaded so much, and whom they had believed to be disabled from fighting, was again opposing them.

In his lifetime the Cid had plundered,

burnt, and wasted many beautiful spots in Spain. He had brought terror into many quiet villages; had turned men, women, and children out of their homes, and destroyed the crops and fruits which would have supported their lives. In those parts where his arms were successful, many who escaped the sword died of famine and pestilence. He ruled with severity yet with kindness over his own vassals, and they were all much attached to him. At times he gave large alms to the poor, and in all his wars he thought he "did God service."

From the time of Don Pelayo, to the days of the Cid Rodrigo Diaz di Bivar, there were heroes whose names are preserved in Spanish history, but this account of one will serve as a specimen of all. After the Cid's days others took

him for their model, and such chivalrous heroes rose from time to time, till the Moors were quite driven out of Spain, and there was no more occasion for this "holy" warfare.

It is related, too, of women, that they often armed themselves as men, and fought in the Crusades. Many brave acts were performed by women in defending their castles in the absence of their husbands, and in some instances their ready wit and courage saved their husbands' lives.

By the perseverance and success of the Christian kings of Spain (helped by such knights as the Cid), the Moorish kingdom was rapidly decreasing; and the chiefs were so much alarmed, that they sent to Africa for help.

The Mahommedans of the East and those of Africa had divided into a great

number of sects. Men who wished to obey more strictly the laws of the Koran, or who gave a different meaning to some of its laws, drew after them followers; and if, as was often the case, they were able to speak eloquently, they increased their numbers, and then added still more to them by force, overcoming with the sword those who differed from them.

One of the strongest of these sects in Africa were called Almoravides (after the name of their first leader). They were now commanded by Yusuf, a celebrated warrior. The Spanish Moors, hearing how victorious Yusuf had been elsewhere, sent messengers to Africa, to beg that he would come to help them. He came, and brought troops of Africans with him. He was victorious in a battle fought against Alonzo the Brave, King of Castile. After

this success he returned to Africa; but as soon as he was gone, fresh disputes arose in Spain, and he came again to settle them. This second time the Spanish Moors repented that they had asked his help, for he took Aben Abed, the Moorish king of Seville, prisoner, and sent him with his family to Africa; and this so alarmed Giaffar, the Moorish king of Zaragoza, that, fearing that he might be deposed also, he made peace with Yusuf, and made no opposition to his usurpation of Seville. It was after this that the Cid took Valencia; and it was no light thing for him to hold it, surrounded as he was by enemies who were continually reinforced by troops from Africa. The Almoravides had never been able to subdue the valiant Ruy Diaz.

Yusuf took all Moorish Spain, except

Zaragoza, and reigned as its king. He went back occasionally to Africa, to keep his dominions there in order; and there he died, at Morocco, at the great age of 100 years, leaving his son Ali to succeed him.

It was a very miserable change to the Moorish Spaniards to be ruled by African kings. The race of the Almoravides were ignorant, and they despised the schools of learning, and all the intellectual pursuits which the caliphs had delighted to encourage. Ali at first sent his brother Tarfin to carry on the war with the Christians in Spain, and then came himself. He took from the Christians the towns of Talavera, Cintra, Badajos, Jovora, Porto, and Lisbon. But the Almoravides did not long keep their power in Spain. They were overthrown by a new sect of Ma-

hommedans, called the Almohades, from Abdalla Almohadi, one of their leaders.

Abdalla was a pupil of Algazali, a new teacher, who considered the Almoravides much in error. He ordered his disciples to destroy their books wherever they found them.

Abdalla set the example of an austere and self-denying life. He travelled peacefully through many tribes, making converts. At the village of Tremezin he was struck by the beauty of a young boy, named Abdulmumen, whom he saw there. He found him more than usually intelligent. Abdalla took him, and instructed him in his religious belief, and made him his disciple; and, foreseeing that his young convert would be zealous at a future day, he gave out that he would be such a light as the Mahommedan world had not seen

for many years. After making a great number of converts, Abdalla reached the court of Ali, in Morocco. Ali took him for a holy man, and ordered that he should be treated with respect. He had not heard of his enmity against the whole race of the Almoravides. But Ali's counsellors knew his secret designs, and they gave their monarch warning of it. "Make," they said, "an iron cage for Abdalla, if you do not wish to lose a house of gold." But Ali did not heed them, and for four years his enemy went on making converts at Fez. Then he changed his manner, and, instead of a humble teacher, he armed himself as a conquering prophet. Abdulmumen was appointed his lieutenant, and they soon gathered a large army. Under the name of the Almohades, this new sect triumphed

over Ali's people, both in Africa and Spain. This was in the year A.D. 1160, when the Almoravides had ruled Spain about eighty years.

The Almohades were a better sect of Mahommedans than their predecessors. They had a greater regard for learning and the arts of life, and were in consequence better liked in Spain by the Moors, who looked back with regret to the old times when the caliphs themselves set an example of industry.

CHAPTER XV.

FROM A.D. 714 TO 1474.

A short Account of the most striking Events which took place in the Kingdom of Leon and Castile, from the time of the Arab Conquest of Spain to the Union of Castile with Aragon.

THIS short account of Spain can be but a guide to the history of its various kingdoms. In this chapter I will relate some of the more striking events which history tells of the reigns of the kings of Castile, and in the next of those of Aragon, omitting all further notice of the small kingdoms which were swallowed up in these two.

Alonzo IV., A.D. 924, gave up his throne

to his brother, Ramirez II., and went into a monastery, thinking he should like a life of quiet devotion. But he discovered that it was but the love of change that led him to this altered life. He grew weary of the sameness of the convent, and left it. But though he raised a party and fought to regain his crown, his brother would not give it up, and Ramirez took Alonzo prisoner, and had his eyes put out, that he might not trouble him more. This cruel custom, of putting out the eyes of princes who were likely to make an effort to reign, was very common in despotic Eastern nations. It was practised by the Moors of Spain, and the Christians may probably have learnt it of them, as many instances of such doings are recorded in their history. But by their intercourse with one another, the

Christians and Moors did not learn evil only ; they learnt much that was good in times of peace.

It was reckoned a duty that each caliph should undertake at least one Algehib, or holy war. If he were very zealous for the faith, he would carry on several. But there were long periods of peace in each reign while the caliphate lasted, and then we read of kind and courteous acts between Christians and Moors. Sancho the Fat, a king of Castile, went to the Moorish court at Cordova, to consult physicians. He was kindly received, and cured of a disease supposed to be the dropsy. In these friendly visits, Christians and Moors often joined in tournaments, and other of their favourite games, and something was learnt by each nation when they thus mingled together.

You have heard that the kingdom called the Castiles—containing Leon and Asturias, as well as Castile—was often divided, and then reunited. Ferdinand I. reigned over the united kingdom. In his time and in that of his successor lived that famous knight called the Cid, whose story has been told. Ferdinand I. was a just and wise ruler, and was much beloved. He endeavoured to do his duty to God and man, so far as the ministers of religion taught it to him. One of his first duties, as he believed, was to carry on the holy war with the Moors; and in this, by the help of the Cid and others, he had great success. Shortly before his death he thought he saw, in a vision, a former bishop of the Spanish Church, St. Isidore, and that the saint beckoned him away. By this he was assured that he

should soon die. He laid aside his royal robes, and confessed his sins before the high altar of the church of St. Isidore, and then said aloud, before all the people, "Thou, Lord, art above kings, and all are subject to Thee. Thine is the power, thine the command. The kingdom Thou gavest me I restore; and I pray Thee, in thy mercy, receive me unto life eternal."

He then put on a coarse robe, and received extreme unction, sprinkled ashes on his head, and died soon after, on St. John's day.

Ferdinand I. left his kingdom divided between his sons, and by the division occasioned many troubles. Sancho, the eldest, thought himself ill-used, and that he ought to have inherited all. He therefore went to war with his brother Garcia, and seized his inheritance. Then

he drove Alonzo, another brother, out of the kingdom. Alonzo put himself under the protection of the Moors, and he was received kindly at Toledo, and well-treated while he was there.

Sancho kept the kingdom but a very short time. He died, and then Alonzo was recalled, and became king of Leon and Castile, which were thus again united.

Alonzo the Brave showed little gratitude to the Moors, who had protected him in his troubles. In the course of his reign, he called on Sancho the King of Aragon to help him in besieging Toledo, the very city in which he had been kindly sheltered. It was so placed as to defy any open attack; and Alonzo knew that nothing but famine would make it yield. The siege lasted *seven years*, and it was not till the Moors

were forced by extreme suffering, that they gave up this important city, A.D. 1085.

It was an occasion of great triumph to the Christians to regain the old Gothic capital, which had now been 372 years in the hands of the Moors.

The principal mosque was a large and splendid one, and the kings of Castile and Aragon both agreed, when the town capitulated, that this mosque should still belong to the Moors, and that they might carry on their worship there. But Constance, Alonzo's queen, and Bernard, Archbishop of Toledo, were indignant that any such agreement should have been made with infidels. They had a strong party on their side, and by night, at the head of a troop of armed men, they marched into the mosque, cleared out of

it every thing Moorish, and set up a bell in the chief minaret, which the next morning was tolled for the prayers of the Catholic worship.

Alonzo was very angry at what had been done, but the general feeling was in favour of the Queen and Archbishop, and the Moors had no redress. Uraca, the daughter of Alonzo, succeeded him. She had an infant son, and some efforts were made by Alonzo, King of Aragon, to get the child, (whose name was also Alonzo,) out of Castile. But he was well guarded, and when quite young he was crowned King of Castile. He is commended by historians, as a wise and good king. In his reign the Arabic language became so general, that all the public acts were written in it.

He again divided the kingdom at his

death, by leaving Castile to his son Sancho, and Leon to Ferdinand. This Sancho III. lived but one year as king. He was much beloved and regretted. In his short reign he founded an order of knights. The laws under which the people then lived in Spain were so very imperfect, that it was a matter of uncertainty whether the good would be protected by them, and the wicked punished. Any noble, to revenge his own private quarrels, might lead out his followers to attack a neighbouring castle; and in such warfare peaceable people suffered, by having their crops destroyed, and sometimes losing their lives.

Bold bad men would take advantage of the unsettled state of the country, and instead of supporting themselves and their families by honest industry, they got what

they could by force and robbery. Travellers were thus in great danger. If they had property with them, they might be suddenly robbed of it all; and if they had not, they still might be searched and ill-used.

It was thought a praiseworthy Christian act in these times to travel on pilgrimages. Not men only, but women and children left their homes, once or twice in the course of their lives, to visit the spot where some saint had been buried.

Pilgrims went in great numbers to Compostella in Spain, to pray in the church where they believed the bones of Santiago (St. James) were laid. They carried offerings to the place of their pilgrimage, and therefore had something with them very tempting to the highway robbers.

Now what were called the religious

orders of knights, were made up of men who took a solemn vow that they would fight only for the right. They were not to oppress and murder people for their own gain. They were to protect the weak from wicked men, or they might carry their arms against the Moors and other infidels. Thus one of these religious orders undertook to watch the frontiers between the kingdoms of Christian and Moorish Spain. Others employed themselves more in guarding travellers, pilgrims especially. The order established by Sancho III. were called the knights of St. Julian of Calatrava. The knights templars were an earlier order. Those of Alcantara and Calatrava were much distinguished for their valour.

When Sancho III. died, he left a young son Alonzo. He was put under the care

of the Lord of Castro. This nobleman was at feud with the Lord of Lara; and the history tells much of the ambition and discord of these two noble houses.

Lara got the young prince out of Castro's hands. Then Ferdinand, King of Leon, thinking to profit by these quarrels, entered Castile with an army, and compelled Lara to yield up Alonzo to him. But he was not able to keep his little nephew long.

A Castilian noble of Lara's party watched for an opportunity, and his design not being suspected, he seized the child at an unguarded moment, put him beneath his long cloak, and rode off with him to Avila. The citizens of Avila defended him nobly; and when Alonzo at length came to the throne, they were rewarded by him with privileges which they have kept ever since. This Alonzo was

called the Noble. He married Eleanor of England, a daughter of Henry II. In his reign Castile and Aragon again joined to fight the Moors. The Pope ordered that a crusade should be preached throughout Europe, and 50,000 troops from different European nations joined the Spaniards in their war. A battle which has always been noted, especially in Spanish history, was then fought; the battle of Tolosa. The Christians were victorious in it, and the Moors are said never to have become again what they were before that engagement. They were not the only sufferers. Famine and pestilence spread through that part of Spain which the armies had conquered; and Cardinal Roderic Ximenes, High Chancellor of Castile, encouraged all ranks to be bountiful in relieving the sad distresses.

of the poor. This Roderic Ximenes wrote a history of the war. Another cardinal, also named Ximenes, is famous in Spanish history, but he lived at a much later period than Roderic. About A.D. 1206, before the death of Alonzo the Noble, a priest named Dominic rose into notice. A body of Christians, who, it is supposed, were driven by persecution from the East, where they had existed from the days of the Apostles, had settled in Languedoc in the town of Albi. They were called Albigenses, from this town. They had kept up a much more simple worship than that of the Church in Spain; and instead of keeping the Holy Scriptures out of the hands of the people as the Spanish priests did, their priests encouraged all the people to read the word of God.

They were very successful in making converts, not only in Languedoc, but in Northern Spain. St. Dominic believed the Albigenses to be in error, but he could not help seeing, at the same time, that the life led by numbers who professed the faith which he thought true, was not a Christian life. He observed that Spaniards of all stations, high and low, set their hearts on the things of this world, and fought and quarrelled for the high places in the world in such a manner as Christ had very plainly forbidden. He saw that but a few sought "first the kingdom of God and His righteousness," and lived as "pilgrims and strangers upon earth." He therefore set an example of great plainness of living himself, and persuaded a large body of men to do the same, and he endeavoured to reform the

faults of the Roman Catholic Christians by his teaching as well as his example. So far he was right. But he was not satisfied to teach unweariedly what he considered to be the truth, and to leave the result with God. He took a violent and unjust way of overthrowing what he thought to be error. He employed his active and zealous followers as spies, to find out what families or individuals had left their own profession of faith for that of the Albigenses, and then knowing that all the power was on his side, he called on princes and judges to punish with death all who had separated from the Roman Church. The Albigenses, who had learned to love the precious word of God, were ready to suffer death rather than give it up. They were severely punished, and multitudes were burnt to death.

Dominic had learned so little of the spirit of Christ, that he thought he served God in promoting their persecution. He has been called the Father of the Inquisition, which was an establishment for secret inquiry into the opinions of men and women all over Spain.

A very large number of spies were constantly at work to discover heresy, and to bring the heretics before the superiors of the Inquisition; by whom, if they were found guilty, they were handed over to the civil magistrate, and often punished with death. At a General Council held under Pope Innocent III., at St. John's Lateran, the inquisitorial plans of Dominic were confirmed, and Dominic was named a saint. Ferdinand II., of Castile, also gained the title of saint from his zeal in executing the cruel

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atrocities of the Inquisition, by burning heretics, and from his successful warfare against the Moors. He took many captivities from them,—in particular Cordova, so famous in past times for the splendid court of the caliph.

In the unimportant Moorish cities and villages it was usual for the conquerors to allow the inhabitants to remain where they were when they professed submission; but in the case of Cordova and other important towns, every Moor was turned out, and the place peopled entirely anew. Cordova was repopled from the south of France, and the new comers suffered extreme misery and famine after their first settlement.

The grand mosque of Cordova was turned into a cathedral. Almanzor, a conquering Moorish general, who was

victorious in northern Spain shortly after this mosque was built, had there seized a set of famous bells from the church of Santiago of Compostella. They had been turned into lamps in the Mosque of Cordova. These great bells were sent back to Compostella by St. Ferdinand on the shoulders of captive Moors.

Ferdinand also gained in the course of his reign the towns of Baeza, Estapa, Ezija and Almodovar, Seville and Xeres, and Medina Sidonia. Thus Murcia became a part of Christian Spain. He also took the province of Jaen, and the kingdom of Granada was all that was left to his enemies. Ferdinand was just and humane to all of his subjects who followed the Roman Catholic faith, and he was considered honourable in his warfare. Alahamar, the King of Granada, so much

respected him, that for some time after his death he sent every year a company of Moorish knights to his grave, with waxen tapers to burn there.

It was well that amidst all the wars, and tumults, and disorders of the times, there was one large class of men whose profession kept them for the most part at peace, and who had therefore time for other pursuits than those connected with destroying life. It is true that even bishops and priests buckled on armour, and encouraged by their presence and example the destruction of infidels by the sword; and that there were also religious orders of knights who held military offices, as you have heard. Still there were throughout the country, and in the monasteries, a large number of men who gave themselves to peaceful

study, and by their efforts, the learning that the rough barons of early times despised as unmanly, came in time to be esteemed ; so that kings in some instances applied themselves to it, and gave their countenance to thoughtful and cultivated men. Alonzo the Wise, who succeeded St. Ferdinand, did so. He wrote "Chronicles of Spain," and with the assistance of learned Jews, he had the Holy Scriptures translated into the vernacular tongue. He also did much to improve the code of laws, which were partly Gothic and partly Roman. And when kings set such an example, nobles followed it, and as years went on it came to be thought not unmanly to be able to read and write, and to value the store of wisdom treasured up in the books of historians, poets, and philosophers.

By degrees, the influence of learning led to discoveries, inventions, and improvements, and Christian Spain in its best days was celebrated throughout Europe for these. But there was much war yet to come before so happy a change took place : 17,000 Barbary Moors invaded Spain and disturbed the studies of Alonzo the Wise. The title of “learned ” would have suited this king better than that of “ wise ; ” for he is represented as little acquainted with the art of governing his people, and of carrying into effect those laws which he compiled with so much care.

Alonzo’s eldest son, Ferdinand, died and left two children. His second son, Sancho, succeeded him ; but for many years there was a party in Castile who were in favour of the little children Fer-

dinand had left behind him. They were called the Infants of La Cerda, and frequent attempts were made to place one of them on the throne. This became a source of division in Castile; for such as were discontented with their sovereign joined the party of the Cerda, and made insurrection. As for the children themselves, they were sometimes at the court of Aragon and sometimes in France; and whatever king took charge of them, hoped one day or other to increase his own power by favouring their claims.

But the direct successors of Alonzo continued to reign. In the reign of Alonzo's grandson, Ferdinand, Gibraltar was taken from the Moors by the Castilians. It is said that when Ferdinand gained this very important place, an old man, a Moor, thus addressed him:—

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“What misery is mine, that I am thus
mishled again even in old age! Your
great-grandfather drove me out of Seville;
I fled to Xeres—your grandfather Alonzo
drove me from that place; I took refuge
in Tarifa—your father Sancho drove me
from thence, and I came here; here I
cannot rest—old as I am, I must seek
another home.”

This speech serves to show something
of the misery of these continual wars.
In the next king's reign, Alonzo XI, the
Battle of Salado was fought. The reli-
gious military orders of Spain, and
knights from other European nations,
joined the Portuguese and Spaniards on
this occasion against the forces from
Africa, who gave great help to the
Spanish Moors, their brethren.
In this battle James Douglas, of Scot.

land, died. His friend, Robert Bruce, King of Scotland, had much wished to join a crusade in the Holy Land, but he had never been able to accomplish his desire. When about to die, he sent for James Douglas, and asked, as the greatest favour he could do him, that as soon as he was dead he would have his heart taken from his body, and would carry it to the Holy Land and bury it there. James Douglas promised to fulfil his wish. When Robert Bruce died, he had his heart placed in a golden casket, and as soon as he could arrange his plan, he set out with the intention of going to Palestine. Hearing of the war in Spain, and that the Pope had sent troops to help the Portuguese and Spaniards in expelling the Barbary Moors, and that Christian knights from other parts were

also lending their aid, he landed in Portugal, and took part in the Battle of Salado. He got into the thick of the fight, and saw that he must perish. He remembered the heart that had been trusted to his care, and which he always carried in his bosom; and taking the casket in his hand, he threw it forward among the Moors with these words, "Pass forward, heart, as thou wert wont," and then he fell among the wounded and dying, and perished.

If men had but striven against their own evil tempers with as much strength of will and determination as they exercised in fighting against the infidels, we should not have to read of misery and wickedness arising from family disputes and murders in the reign of Peter the Cruel, when his half-brother, Henry of

Trastamare, usurped the throne. Owing to the death of Peter's nearest relatives, the heir of this usurper succeeded to the throne ; and from him, a century after, Isabella of Castile descended, a queen whose character is greatly celebrated in Spanish history. She married Ferdinand, the last King of Aragon, and by this marriage, the two chief divisions of Spain being united, became what it has continued since, but one kingdom.

The following table of kings, from the days when they had but the mountain fastnesses of Asturias till this marriage took place, will serve to show that in this short sketch only a slight notice of events in the reigns of a few of them have been given ; and by the dates of these reigns you will see when those events took place :—

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KINGS OF ASTURIAS.		A.D.
PALAGIUS, or PELAYO, cousin of Don		718
Roderic		737
FAVILA		739
ALONZO I.		

KINGS OF OVIEDO.		
FROILA I.		757
ORELIO		768
SILIO		774
MAUREGAT		783
BERMUDO		788
ALONZO II.		791
RAMIREZ I.		842
ORDONIO I.		850
ALONZO III.		866
GARCIA I.		910

KINGS OF LEON.		
ORDONIO II.		914
FROILA II.		923
ALONZO IV.		924
RAMIREZ II.		927
ORDONIO III.		950
SANCHO I.		953
RAMIREZ III.		957
BERMUDO II.		967
ALONZO V.		992
BERMUDO III.		999
		1027

KINGS OF LEON.	CASTILE.
ALONZO V., A.D. 1065.	SANCHO II., A.D. 1065.
GALLICIA.	
GARCIA, A.D. 1065.	

QUEEN URRACA	1019
ALONZO VIII.	1126

KINGS OF LEON.	CASTILE.
FERDINAND II., 1157.	SANCHO III., 1137
ALONZO IX., 1188.	ALONZO IX., 1158
HENRY I.	1214
ST. FERDINAND III.	1257
ALONZO X.	1252
SANCHO IV.	1284
FERDINAND IV.	1295
ALONZO XI.	1312
PETER THE CRUEL	1350
HENRY II., of Trastamare	1368
JOHN I.	1379
HENRY III	1390
JOHN II.	1406
HENRY IV.	1454
ISABELLA, Queen of Castile, daughter of John II. and sister of Henry IV., married Ferdinand of Ara- gon, who reigned jointly with her. 1474	

CHAPTER XVI.

FROM A.D. 1030 TO A.D. 1474.

A short account of events which took place in Aragon from its first formation after the Arab conquest of Spain to the union of Castile with Aragon.

AZNAR the son of Eudes, Duke of Aquitaine, was the first Count of Aragon. He seized land from the Moors on the banks of the river Aragon, and thus ruled a small domain called a county.

You have heard that the people of Aragon have an independent spirit. This spirit they have shown in modern times, particularly in the brave defence of their town of Zaragoza against the French. Catalonia and Valencia were gradually added to Aragon, and its ruler received the title of king. When Alonzo

of Aragon died, in A.D. 1134, he affronted his people by leaving almost the whole kingdom to a religious order of knights called the Templars. The Cortes, or assembly of nobles, would not allow his will to be fulfilled. They chose a king from among his near relatives, and set him on the throne. Among the kings of Aragon, several are famous in history for their bravery and success. Jayme I. was one of these. The Aragonese having towns along the coasts of the Mediterranean, fitted out ships to trade with the busy people of Genoa and the Italian states; and the island of Sardinia. Sometimes quarrels arose between those who thus traded with one another, and sea-fights were engaged in. The Mediterranean was much infested by African and Turkish pirates, who robbed the rich

freights of the trading-vessels, and these doings also led to wars.

Jayme II. was considered a great king. When but a little child his father died, and the nobles who ruled his kingdom for him in his infancy and youth kept him very closely shut up. He passed many weary days so confined, and often longed to be abroad in freedom in the land which was his by right. He thought much of the poor Christian captives, who, having been taken in times of war, were shut up in dreary prisons where many never even saw the light of day. He resolved to befriend these unhappy beings, when once he should be free himself, and on becoming king he did not forget his intention.

He established the military order of *St. Merced*. The knights of this order

made a vow to spend their strength in releasing Christian captives, and the money with which the order was endowed by the gifts of the charitable was to be spent in ransoming captives. Pedro, the son of this king, married Constance, a princess of the house of Suabia. By this marriage, Pedro soon became (in right of his queen) heir of the crown of Naples and Sicily, for princes of the house of Suabia reigned in those states. Conradin, who was heir to the crowns of Naples and Sicily before Pedro, had offended the Pope, who appointed a French prince, Charles of Anjou, to be king instead, and put Conradin to death. The Sicilians did not like the French, and were very much displeased that a French prince should have been forced upon them.

As Conradin was led to the scaffold, he threw down a glove, and said in a loud voice, " Let some brave man carry that glove to my cousin Pedro of Aragon : he is my rightful successor." Truchses de Waldberg, a German knight, was bold enough to take up the gauntlet, and in the course of time Pedro received it with the message. A Sicilian whose name was John de Procida did all he could to increase the people's hatred to the French, and to remind them that Pedro was their king. Just at this time a French soldier insulted one evening a lady of Palermo, as she was walking in the street. The people all rose up to take vengeance, and made this event an excuse for the most savage cruelty. Every French man, woman, and child, throughout the Sicilian towns, was put to death. This awful

massacre took place at the usual time of evening prayer—and it has therefore been called the Sicilian Vespers.

Pedro of Aragon, who had been for some time secretly preparing his fleet for the purpose, sailed at once to Sicily with Constance his queen. He became king of Sicily, and left Constance to govern it while he returned to Aragon, into which Philip of France had brought an army, that he might do some mischief to Pedro in return for the dishonour that had been put on his nephew, Charles of Anjou, in Sicily. Charles still kept Naples, though the successors of Pedro, when he was dead, ruled in Sicily.

The chief distinction between Castile and Aragon was, as you have heard, that Castile was more famous for military, and Aragon for naval power. Still the sea-

fight of the Aragonese did not prevent their fighting much and often on land, and they no less than their neighbours thought it a religious duty to fight against and kill the Moors. Thus we read of one king of Aragon fighting thirty-nine battles. It happened in Aragon, as in Castile, that in early times the peaceful portion of the clergy were the only class of men who loved study, and that any quiet pursuits not requiring bodily strength were rather despised by the kings and nobles. But towards the fifteenth century there was a considerable alteration in this respect. Kings encouraged learning and the arts, and the grandees followed their example. Alonzo IV. and John I. of Aragon are said to have liked poets and learned men about their courts, and Alonzo V. had the same character. This king w

highly esteemed for his good qualities throughout Europe. His grandson was that Ferdinand who married Isabella of Castile. After this marriage there is no longer a separate history of Castile and Aragon. By their final conquest of the Moors, Spain became one kingdom, though the king is still called King of the Spains.

TABLE OF THE KINGS OF ARAGON.

	BEGAN TO REIGN.
RAMIREZ	1035
SANCHO I. United crowns of Aragon and Navarre	1063
PEDRO I.	1094
ALONZO I.	1104
RAMIREZ II. Aragon and Navarre separated. Queen Petronilla and her husband Raymond Berenger, Count of Barcelona	1137
ALONZO II.	1162
PEDRO II.	1196
JAYME I.	1213
PEDRO III.	1276

BEGAN TO REIG

ALONZO III.	1285
JAYME II.	1291
ALONZO IV.	1327
PEDRO IV.	1336
JOHN I.	1387
MARTIN	1395
FERDINAND I.	1412
ALONZO V.	1416
JOHN II. father of Ferdinand II. who married Isabella of Castile . . .	1458

CHAPTER XVII.

THE CONQUEST OF GRANADA, FROM A.D. 1474 TO
A.D. 1492.

The "Paradise of Spain."—Vega of Granada.—Beauty of the Works of God.—Evil tempers and deeds of men.—The policy of Ferdinand and Isabella.—They resolve to attack Granada.

THE province of Granada, to the south-east of Spain, was now the only division of the country left to the Moors. Some called it the "Paradise of Spain," from its richness and beauty. The industry of the Arabs had well cultivated it, and had built numerous cities, towns, and villages. In choosing fit sites for their towns, they had usually provided against easy access to them. Some were built


on the edge of steep precipices, and the only way to their gates was by rugged paths among the rocks. Others were still further defended by a river in the valley below.

Granada, the capital city of the province, was on the slope of a hill. It had a well-planted and well-watered vega, or plain, below it, and the Sierra Nevada or Snowy Mountains made a defence to the north. A splendid palace, called Alhambra, was built for the kings of Granada. Its outside was not much decorated, but it was magnificent within. Its noble halls were supported by long rows of marble pillars, and from the pavement to the ceiling, the walls were traced with gilded and variously coloured patterns all bright and gay. Fountains sprang up out of marble basins in all the courts,

and some of the apartments had smooth sheets of water bordered with flowers. Channels cut from the mountain-streams ran through all parts of the vega, and it was from these that the palace was supplied. The apartments in it were very numerous, and the gardens richly cultivated and well separated from the busy and populous town. The Moors had been driven by their conquerors gradually within Granada, and though great multitudes had escaped to Africa, a sufficient number remained to people all the towns and villages of this province very thickly. They were still an intelligent and industrious people, and with the cultivation they bestowed upon it, their rich soil produced an abundant increase. All God's works there were glorious. The refreshing fruits and flowers, and waters sparkling

under the summer sun of Spain, the white peaks of the snowy mountains, and the many-tinted woods. If outward beauty alone could make a Paradise, there it was in Granada ; but there many daily felt how really unhappy the soul might be while the senses were indulged with every luxury and beauty, for frequent and violent quarrels went on within this "Paradise." The bitter feelings of anger, hatred, and envy led to oppression and murder ; and the strife and contention of the chiefs and people led in the end to the total overthrow of the kingdom.

If they could have given up their disputes, and joined heartily together in times of danger to defend their country, they might have had every hope of success from the strong natural defences of mountains, rivers, and seas which, on one



side or another, surrounded them. But they indulged their jealous and revengeful tempers, though the Koran taught love and peace among brethren.

The Christian Spaniards were now more united among themselves than they had been formerly. Ferdinand and Isabella had done what they could to reconcile the grandees to one another, but at the same time they endeavoured to diminish their influence. For such men as the Marquis of Cadiz, the Count de Cobra, the Dukes of Medina Celi and Medina Sidonia, with many others, were feudal chiefs exercising great power in their own lands.

On one occasion, King Ferdinand sent an order to one of these grandees to detach a portion of his household troops from the rest, and send them to help his

own soldiers in an attack. "Tell your master," said the Duke of Medina Celi, in answer to the messenger, "that I came here to serve him at the head of my men, and they go nowhere without me as their leader."

The king and queen had resolved to go to war with the Moorish king of Granada. Before any regular system of attack was begun, there were frays on both sides, just as it had been in old times in England in the border wars. Thus the crops were destroyed, villages burnt, and captives taken from their homes and thrown into dungeons; what their secret sufferings were, none can tell. Four hundred of them were released in a single Moorish town taken by the Spaniards in the war. They were pale and haggard—dazzled by the sunlight

when they came out. It was a bitter lot for them ! But their suffering Saviour would know, even in these dungeons, how to comfort any souls that were truly His, and He would give them strength to bear this heavy cross.

CHAPTER XVIII.

THE CONQUEST OF GRANADA, CONTINUED.

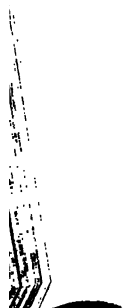
The taking of Alhama by the Marquis of Cadiz.—The spoil of Alhama.—Distress of the Spaniards.—Generous behaviour of the Duke of Medina Sidonia.

It had been told Don Rodrigo Ponce de Leon, Marquis of Cadiz, that Alhama, a town of Granada famous for its baths, might be easily taken if suddenly attacked. Juan de Ortega, a captain of scalers, had said this.

The Marquis resolved without delay to march against it. He easily persuaded other nobles to join him; and 2500 horse and 3000 foot set out from the town of Marchena, and on the third



W. H. W. 26.




night came within half a league of Alhama.

The road was wild and mountainous all through the Sierras of Alzerifa. The army marched only by night, and as secretly as so large a force were able, and they halted at this distance from Alhama. It was on a dark and stormy spring morning that the Marquis sent on a small force to assault the garrison of the town.

Juan de Ortega headed it. They placed their scaling-ladders at the foot of the rocks and gradually clambered up into the citadel ; for this town was placed, like many other Moorish towns, on the edge of a precipice. It proved, as Juan had supposed, negligently guarded. The sentinel was asleep, and before any had time to think what could be done, the

soldiers of the garrison were slain, the Spanish flag hoisted on the citadel, and the gates of the town opened, that the Marquis, who with his army had slowly followed Juan, might enter in triumph.

When the citizens of Alhama were fully roused, and knew what had been done, they armed themselves quickly and met the army as it was entering their gates with a heavy shower of bolts from their cross-bows. Two of the principal Spanish alcaides were killed, and as the soldiers forced their way into the narrow streets, women and children poured down on them boiling pitch and oil from the balconies above. The armour of the Spaniards protected them. After a dreadful slaughter they became masters of the place. Pearls and jewels, fine silks, curious cloths, gold and silver plate,



which the day before had belonged to the flourishing merchants and tradesmen of Alhama, were now seized and scattered about, and divided among the victorious soldiers.

As soon as Abul Hacen, the old King of Granada, heard of what had been done, he sent 1000 horse at once to Alhama, and soon followed them himself at the head of 3000 more, and an army of 50,000 foot. When he halted before the town he saw a terrible sight; heaps of the dead bodies of his subjects were lying on the ground, unburied, and half devoured by birds and dogs. He did not wait to contrive the best plan of attack, but in his anger he ordered an instant assault on the city on all sides; but his men were hurled back down the steep rocks, and 2000 perished.

Then the Moors saw how strong this town really was. If their garrison had only been watchful, the Spaniards would have brought their strength against it in vain, as their countrymen now did. Abul Hacen's force was so large and determined, that the Marquis of Cadiz often looked anxiously abroad to see whether any of his sovereign's troops, or of his own friends, were on the road to assist him. He knew that his position was a firm one for a time, but if the town were long blockaded he and his men might perish for want of food and water. There was but one well in the whole town. The abundant flow of water which had constantly supplied the numerous baths was brought into Alhama by artificial means from a river close by. This water entered the town by one channel only, and

Abul Hacen's army outside the walls, by great labour diverted this perpetual current of fresh water, and left the town nearly destitute. There had been plenty of grain and oil and other provisions in the town when the Spaniards took possession of it, but the soldiers had been wasteful, and now there was a prospect of scarcity.

The Marquis had sent a message at once to King Ferdinand to tell him of his victory. While her husband was absent, the Marchioness of Cadiz was attacked in her Castle of Arcos by a party of Moors, who intended to revenge on her the distress her husband had brought on them. In troubled times such as these, the feudal castles were well guarded ; but the lady might have suffered greatly from want of provisions,

and at length might have been made captive by the Moors, had it not been for the chivalrous behaviour of Henriquez de Guzman, Duke of Medina Sidonia.

He had been a rival and an enemy of the Marquis of Cadiz, and there was still a bitter feeling between them, though they had ceased to carry on their feud openly, knowing the great wish of their sovereign that these old quarrels should cease. Henriquez now showed a noble spirit of generosity. As soon as he heard that the wife of his enemy was in peril, he set off with a company of armed followers to the Castle of Arcos, drove away the Moors, and then, collecting all his household troops, proceeded rapidly to Alhama. He commanded an army almost as large as King Ferdinand could call together ; and with 5000 horse

and 40,000 foot he reached the town before his sovereign.

The Marquis of Cadiz, whose heart almost failed him, observed one morning a stir in the camp of the Moors ; he saw that they were making all haste to break up their encampment ; by this he knew that help was near at hand. A month had passed since the taking of the town ; the Spanish soldiers were becoming daily more and more discontented ; and the Marquis was almost weary of encouraging and soothing them, and trying to keep up their spirits.

Nothing could equal their joy when they saw the troops of Medina Sidonia winding along the mountain paths towards Alhama. The Marquis knew by the banners of Andalusia who it was that had come to his help. He ordered

that the gates should be thrown open, and marched out to welcome his deliverer. The two nobles, whose wars had for a very long period troubled their country, were openly reconciled in the presence of their followers.

A party of soldiers were left in the garrison, and they might have been overcome by the Moors, who were watchfully waiting for an opportunity to retake their town, had not King Ferdinand made his appearance with his army.

CHAPTER XIX.

THE CONQUEST OF GRANADA, CONTINUED.

The Moorish King.—His Sultana.—Young Abdallah.—Queen Isabella.—Earl Rivers.—Entry into Alhama.—Guerilla warfare.—Success of Moors.—Abdallah's attack.—He is taken captive.—His release.

MULEY ABUL HACEN, King of Granada, was an old man. He held his court in the Palace of Granada. He had, as was the custom with Mahommedans, a great number of wives. The chief sultana was greatly offended that her husband bestowed all his affection on a young Greek slave, and showed very plainly that he had ceased to love her. She reproached him, and he in return shut her

up in distant apartments in the tower of the Alhambra with her children. There she sat in the deepest grief. She at length resolved to be revenged ; and one night, when every one but herself and her attendants was asleep in the palace, she ordered her women to tie together the shawls and thick Moorish veils they had about them, and with these she let herself, her children, and servants, down into the court below. She knew that the guards would favour her escape, and she succeeded in getting safely to a friend's house in the city.

There were many who were quite weary of the tyranny of the old king, and they readily listened to the sultana when she spoke of proclaiming her son, Abu Abdallah, king instead of his father.

This was done, and the old king was

attacked in his palace by Abdallah's friends, and was forced to fly to Malaga for safety. The Spanish historians call the young prince Boabdil. He was of a timid and cowardly character. The old councillors about the court plainly saw that their old master's tyranny and his son's indecision would bring their country to ruin. "Woe is me," said one of them, "the days of the Moslem empire in Spain are now numbered."

Isabella of Castile, having been a queen in her own right before she had married Ferdinand of Aragon, was greatly respected as well as loved by her own Castilian subjects. She was wise, high-minded, noble and brave, gentle and compassionate. She was also beautiful to look upon, and altogether a queenly woman.

Isabella believed it to be a religious duty to forward the war with the Moors as much as possible. The kings and feudal lords of other nations were of the same mind, and from time to time they gave her their assistance.

The Earl Rivers came from England to Spain with 300 of his household troops. In a siege in which he was distinguished for his bravery, some of his teeth were knocked out. "It is little," said he, "to lose a few teeth in the service of Him who gave me all." The queen admired his prowess, and gave him, as a mark of her favour, a sumptuous pavilion, twelve Andalusian horses, and other presents.

After the taking of Alhama, Isabella entered it with a large body of clergy bearing the crosses, bells, &c. used in the Roman-Catholic worship; and three of

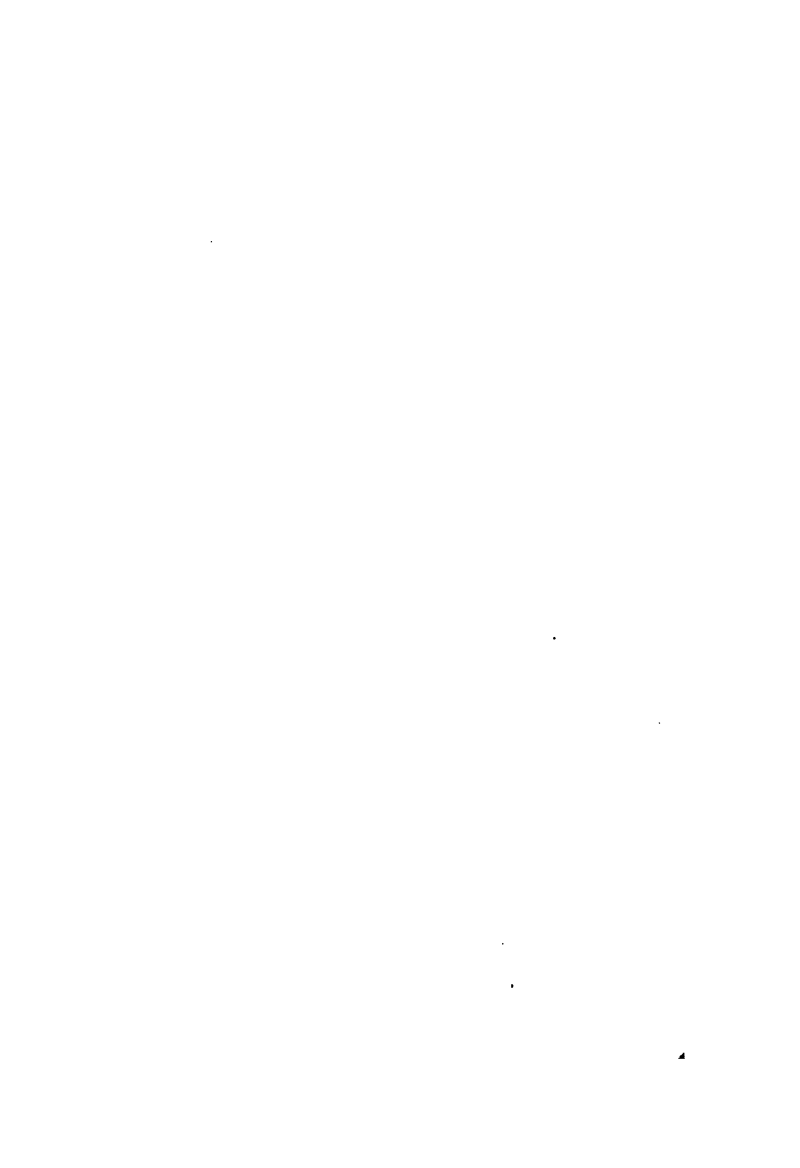
the principal mosques were cleansed and consecrated. The queen presented to one of them a rich altar-cloth, embroidered by her own hands.

King Ferdinand had as yet done nothing. Now he led troops to the cultivated vega of Granada, swept away the green unripe crops, cut down trees, uprooted vines, and rode back without having been opposed.

The Moors had some advantages over their enemy. They were particularly skilful in managing their horses among the rocks and steep mountain sides of the sierras. They often lay concealed in places that seemed almost inaccessible, and from thence began an attack which the Spaniards were quite unprepared for. They were also practised marksmen; and their most formidable weapon was a

poisoned arrow. The deadly aconite grew plentifully among the snowy mountains, and the juice of this plant squeezed on a piece of cotton cloth wrapped round the point of an arrow made its wound mortal.

If every fight had been on an open plain, the Spaniard, who was much more fully cased in armour than the Moor, would have had every advantage on his side. But in attacking the towns of Granada, the Spanish armies had to work their way along difficult roads and dangerous mountain passes. They were taught by very severe lessons that the enterprise in which they were engaged needed more than mere courage to accomplish. Alhama had fallen into their hands because it was unguarded. Its loss had taught the Moors watchfulness ; and when a large body of troops from Andalusia, headed





by several nobles, among whom the Marquis of Cadiz was again foremost, took their way by the Sierra Antequera, to attack Malaga (a town next of importance to the capital), they heard a shrill war-cry suddenly on every side and above them, as they wound along a deep narrow valley; and suddenly they were assailed by a storm of bolts and stones, and large pieces of the rocks were hurled down on their heads.

Numbers were killed before they could make a retreat, and when they re-entered their own province, and counted up their losses, it was found that from two to four hundred men of rank were among the slain. Two brothers of the Marquis of Cadiz had fallen, and another brother and a nephew were carried away captives.

Prince Abdallah next made a foray on

the Spanish ground. At the head of 700 horse and 9,000 foot, he desolated and plundered the country round Cordova, and then attacked Lucena. Don Diego Fernandez de Cordova, governor of the town, and his uncle, the Count de Cabra, forced him to retreat. The river Xenil lay between the Moors and their own province. The army in attempting to recross it fell into great disorder. The prince dismounted, and lay hid for a while among the flags on the river side. But he was found, taken prisoner, and led back by the Count de Cabra to his castle. The Count had also taken twenty-two Moorish flags; and for this exploit he had the royal permission to commemorate the event by a device on his escutcheon. The figure of a Moorish king crowned and held captive by a chain, surmounted by

twenty-two flags, became the coat of arms of the house of Cabra.

As soon as the Sultana knew that her son was taken prisoner she offered a large sum of money for his ransom.

There was a difference of opinion among Ferdinand's counsellors as to whether Abdallah should be set free. The queen was appealed to. She decided in favour of giving him his liberty.

There was a great show of courtesy in the manner of treating this young prince while he was held captive, but one condition was so dishonourable, that none but a very cowardly man would have agreed to it. He was to allow free passage, and to give supplies, to those Spanish armies which should be sent to carry on the war with that part of the province of Granada which still acknowledged the

sovereignty of his father ! He also agreed to give up 400 Christian captives without ransom, and to pay 12,000 doblas annually to the Spanish sovereigns. The Spaniards in return offered to observe a truce of two years with that portion of Granada over which he ruled.

CHAPTER XX.

CONQUEST OF GRANADA, CONTINUED.

Artillery.—Work of the Pioneers.—Benemarquez.—Ferdinand's severity.—His successes.—Velez Malaga taken.—Malaga.—Its beauty.—Vigorous defence.—Isabella arrives at the Camp.—Escape of the King and Queen from the dagger of a Moor.—Malaga surrenders.—Ferdinand's policy with regard to Malaga.

SUCH artillery as the Spaniards had was insufficient and cumbrous. Isabella sent to France, Germany, and Italy for engineers. From Sicily, Flanders, and Portugal she imported powder, and materials for ball and cannon. Her train of artillery was soon greater than that of any other European sovereign.

Pioneers were employed to clear a way for these engines of destruction. It would

have been in vain to think of conveying them along the precipitous roads which formed the only approach to some of the chief towns. The work of the pioneers was to throw bridges over the ravines, to clear a passage where the trees grew too thickly, and to detach large portions of rock and level the roads where it was possible to do so. Before the siege of Cambil, 6,000 pioneers, constantly at work, could only prepare three leagues in twelve days for the passage of the artillery. Ferdinand offered fair treatment to any Moorish town that would surrender without resistance.

The people of Benemarquez had yielded up their town to him, and accepted his terms. But they very soon after revolted, and Ferdinand, to strike terror into any who should hereafter trifle with his authority, gave orders that 110 of the chief

inhabitants should be hung up above the walls—the rest of the people were doomed to perpetual slavery, the town totally destroyed.

The conquests of the Spaniards after they had supplied the deficiencies of their artillery were rapid. By A.D. 1486, the towns of Cartama, Coin, Setenil, Ronda, Marbella, and Illora, with seventy inferior places in the Val de Cartama, and thirteen in other parts, had submitted to them.

On the 7th of April, 1487, an army of 12,000 horse and 40,000 foot left Cordova on their way to Velez Malaga, a town about five leagues from Malaga. Ferdinand headed his army himself. Abul Hacen, the old King of Granada, had become blind. Those of his subjects who had never accepted his son Abdallah as their king, chose another ruler. This

was Abul Hacen's brother, Abdallah el Zagal. To distinguish him from the young king, he is called El Zagal only. This word in the Moorish tongue means, The Valiant.

El Zagal met the Spaniards as they attempted to take Velez Malaga. He was beaten by them, and thus lost the favour of many of his subjects. El Zagal withdrew to Guadiz, and Velez Malaga surrendered to the Spaniards: The army then proceeded to Malaga, a town next in importance to Granada. It was well defended on one side by the sea, and on others by the craggy sides of the sierras. The town had strong walls, and well guarded fortifications. Among the Moorish guards was a body from Africa called Gomares, who were hired to assist their brethren in Granada. The town was also

well supplied with artillery and ammunition. The lands sloping from Malaga to the sea were fertile in vineyards, olive, orange, and pomegranate trees. There were many sumptuous palace-like buildings in the town, decorated in the fantastic Moorish taste, with spacious open courts, sparkling fountains, and abundance of flowers. The large body of inhabitants, who were accustomed to peaceful industry, and who knew the ruin a long siege would bring on their trade, were disposed to give up the city. At the head of those who desired peace was the alcaide or civil governor. But Hamet Zeli, the military governor, thought it against his honour to yield up the town.

The first endeavour of the Spaniards was to get possession of the outer for-

tresses. After they had accomplished this, they intended to blockade Malaga. Only a few could act at once in the first attack. The main body of the army had to look on while a party of their comrades climbed the mountain-sides, and in attempting to make their way into the forts were met by their furious enemies, who fell struggling with them down the slippery precipice they had just mounted. Garcilasso de Vega, a noble Castilian, who headed the first band, was unsuccessful; but others after him succeeded in gaining the two most important forts, and were able to blockade the city.

On the side facing the sea this was already done by a Spanish fleet. The army now made its encampment on the other sides. Parties of Moors made sallies by night on the Spanish camps. And as

none could tell at what point these attacks might be expected, the army had no rest. King Ferdinand thought that his troops were discouraged, and as he knew how much Queen Isabella was loved by the army, and that her presence animated the men, and made them eager to show their bravery, he sent to request that she would join him. The troops had reason to love her. She had made great sacrifices to secure a sufficient supply of necessaries and comforts for the camp—she had formed a camp hospital at the beginning of the war, where the sick and wounded were attended to, and she took a personal interest in any who needed her sympathy. Every one, therefore, rejoiced, when, with her train of ladies and her military escort, she drew near Malaga. After her arrival Ferdinand saw no more

signs of despondency among the officers or men.

In the middle of a warm spring day, as the king was taking his usual rest at that hour, a Moorish prisoner was brought into an outer apartment of his pavilion. He was one of a party who had made an attack on the Spaniards. All had been cut to pieces but this one man. He had promised, that if the soldiers would spare his life, he would make some disclosure by which King Ferdinand would gain an advantage over his enemy, but that he could make it only to the king himself. Isabella would not have the king disturbed while he was sleeping. In the outer tent where the Moor waited, there sat Donna Beatrice de Bobadilla, Marchioness de Moya (an early friend of the queen's) and a Portuguese nobleman, Don

Alvaro, son of the Duke of Braganza. They were richly dressed after the fashion of the court at that time. The Moor took them for the King and Queen of Spain. He suddenly drew a dagger from beneath his ample dress, and darting at Don Alvaro, wounded him in the head. As he turned to strike at the lady he was seized by the armed attendants and put to death. Isabella returned devout thanks to God for her own and the king's narrow escape.

Ferdinand offered to Hamet Zeli honourable treatment if he would give up Malaga. For three months the governor refused to listen to any terms of surrender. But at the end of that time the inhabitants of the city, who from the first had dreaded the horrors of a long siege, so earnestly besought him to yield that he

consented. Numbers at that time were starving. Hamet Zeli himself would have preferred death to submission. He gave up his own will, however, and sent messengers to the camp to offer a surrender on the terms Ferdinand had twice proposed. The king answered that he had now no terms to offer; the town must yield unconditional submission. The messengers returned to their miserable city with this terrible answer. The governors and principal inhabitants consulted as to what it were best to do. They resolved to offer to the conqueror entire submission if he would grant to the citizens freedom and life, and at the same time to say that if he refused this just demand they would hang up the five or six hundred Christian captives now in their dungeons, place their old men, women, and

children in the citadel, set fire to the city, and cut their way as they best might through the Spanish encampment. Ferdinand had no fear that this threat would be carried out in the face of his victorious troops. He answered, that if they dared to harm a hair of the head of a single captive, he would put to death every man, woman, and child in Malaga.

After this second determined answer, the citizens sent a third deputation, with the offer of unconditional surrender, and with them twenty of the inhabitants, as hostages for their peaceable behaviour. The commander of Leon entered Malaga after this, and took possession of the principal citadel. In the streets of the conquered city lay the dead bodies of many poor creatures who had perished from famine. These were cleared away,

and the town purified ; and on the 18th of August, Ferdinand and Isabella entered in solemn procession, and rode up the empty and silent streets to the chief mosque, which had been previously consecrated for Christian worship. There they returned thanks to God for their victory, and then proceeded to set at liberty all the Christian captives. Some had been from ten to fifteen years in their sad imprisonment.

The Spanish soldiers were forbidden to lay hands on any property, or to injure any person in the city. A supply of food was distributed to the hungry people ; and as soon as they were refreshed, every inhabitant was ordered to leave the city. All were to assemble on a plain within the outer ramparts. They wailed as they left the homes which they were about to

lose for ever. Their stern conquerors condemned them to perpetual slavery. One third were sent to Africa in exchange for Christian captives ; another third were sold to pay the expenses of the war ; and the rest were distributed in presents. One hundred of the finest men were sent to the Pope as a trophy of the success of this crusade. They became his body-guard after they had made a profession of Christianity. Isabella sent the most beautiful Moorish girls as presents to her friends, and all the nobles and cavaliers who had engaged in the siege took their proportion of slaves.

Except in the revolt of Benemarquez, Ferdinand had never acted with such severity to a conquered city. It does not seem that he took pleasure in unnecessary cruelty ; but believing that he was en-

gaged in a good work in overthrowing the Moorish power in Spain, he resolved to do it thoroughly. Malaga was of so easy access from Africa, that if the inhabitants had professed submission to him, and had been left in possession of their freedom and property, he knew that they could easily obtain help from the opposite coasts, if they should plan a revolt. Therefore it was that Ferdinand turned out the inhabitants of Malaga, peopled the town with his own Spanish subjects, and garrisoned it with his own soldiers.

The main body of Spanish troops had a short interval of rest after the conquest of Malaga, and the king and queen were employed for some time in settling the affairs of Spain, that there might be more justice and order in the government than

there had been hitherto. The frontiers of the two kingdoms were still disturbed. El Zagal on the one hand, and adventurous Spanish knights on the other, carried on petty warfare of the kind mentioned before.

CHAPTER XXI.

THE CONQUEST OF GRANADA, CONCLUDED.

A new Campaign.—Baza and other Towns submit.—Moorish Revolts.—Siege of Granada.—Fire in the Camp.—Santa Fe built.—Abdallah resolves to surrender.—Ferdinand and Isabella enter Granada as Conquerors.—Europe rejoices at the Conquest.

IN the spring of 1489 another campaign began. Ferdinand besieged and took Baza. His own perseverance, the good discipline of his troops, and the enthusiasm of the queen, who, looking on this as a religious war, animated the soldiers to it on every occasion, and influenced her own Castilian subjects to disregard all danger, made this a successful campaign. When, in January, 1490, the *army* was disbanded for a time, the sove-

reigns thought that the war might be at an end, and that the whole Moorish territory would yield to them ; for Prince Abdallah had promised to give up the chief city, Granada, if Ferdinand succeeded (as he had done) in conquering Baza, Almeria, and Guadiz. He was reminded of his promise, but answered that it was quite impossible for him now to fulfil it. The citizens had determined to defend the capital, whatever their prince did. Moors from the conquered cities had flocked there, and their sufferings had roused in them a greater hatred than ever against the Spaniards.

The people of the conquered towns often revolted against the officers Ferdinand had set over them, and these revolts were always punished severely, so that a large number of families crossed to Africa

and left their empty homes to the Spaniards. The siege of Granada began in the spring of 1491. The queen was with the army, which encamped in the vega of Granada. One night, when none but the sentinels were awake, there was an alarm of fire in the camp. It broke out in the pavilion occupied by Isabella. The night air fanned the flames, and they speedily spread to the neighbouring tents. At first every one thought it must be the work of the enemy, and all expected that in the midst of the confusion occasioned by the spreading flames, the Moors intended to sally out and attack the besiegers. But when the fire was got under, as was speedily done, it was found that the carelessness of an attendant, in placing a lamp too near the tent curtains, had caused the disaster. The sovereigns were

very thankful that no lives were lost in this fire. Only such things perished as might well be spared in time of war—brocade, embroidery, and costly decorations. It was resolved to provide against another such danger, by building a town for the army. Mud huts had been hastily put up for their shelter during the siege of Baza. They were found unhealthy in the rainy season, and instead of such frail dwellings, solid structures of stone were raised. Every one wished that the new town should be named after Isabella, but she chose rather to call it Santa Fe, or the Holy Faith. It was built in a quadrangular form. The trees that covered the ground on which it was built were not wholly cleared away; two broad shady avenues were left, traversing the interior in the form of a cross.

The people of Granada could not have a plainer proof of the intention of the Spaniards to persevere in conquering their city, than was given them by the building of this town. Abdallah had all along wished to fulfil his promise by giving up the city; but if he had expressed the wish, he would most likely have been put to death, and another king chosen. He sent secretly to the Spanish camp by night, and his ambassador was desired to meet Fernando de Yafra and Gonsalvo de Cordova (two Spanish nobles, who understood well the Moorish language), at a little village called Churriana, about a league from Granada. It was settled between them, and approved by Ferdinand and Abdallah, that Granada should be surrendered on the following *conditions*. Ferdinand had agreed that the

people should continue to observe their own religion, should be governed by their own civil magistrates, and keep their own property. The fortresses and strong posts were to be henceforth occupied by Spanish soldiers, and any families who wished might depart to Africa. Abdallah was still to have the title of king, and to possess some land of his own in the Alpuzarras, for which he was to do homage to the crown of Castile.

On the 25th of November, 1491, this treaty was finally settled; and on the 2d of January, 1492, the gates of Granada were thrown open for the entrance of the conquerors. The Grand Cardinal Mendoza went forward to prepare the Alhambra for the reception of the sovereigns.

“ There was crying in Granada, when the sun was
going down ;
Some calling on the Trinity, some calling on Mahoun :
Here passed away the Koran, there in the Cross was
borne,
And here was heard the Christian bell, and there the
Moorish horn ;
‘ Te Deum, laudamus ’ was up the Alcala sung ;
Down from Alhambra’s minarets were all the cres-
cents flung ;
The arms thereon of Aragon and Castile they display ;
One king comes in in triumph, one weeping goes
away.”

King Abdallah could not help shedding tears as he went sadly along the road to the Alpuzarras. His mother was with him ; she was more angry than sorrowful. “ You do well,” she said to her son, “ to weep like a woman for what you could not defend like a man.”

The European nations, who had watched the progress of the war, and whose nobles and knights had helped in it, rejoiced

when the news of this complete success was spread abroad. England was glad of it, and Lord Bacon tells how thanks were offered up in London, in the church of St. Paul; and the lord chancellor of Henry VII. of England thought it well that the nation should sing a new song to God, "for that," said he, "these many years the Christians have not gained new ground or territory upon the infidels, nor enlarged and set farther the bounds of the Christian world. But this is now done by the prowess and devotion of Ferdinand and Isabella, sovereigns of Spain, who have, to their immortal honour, recovered the great and rich kingdom of Granada, and the populous and mighty city of the same name, from the Moors, having been in possession thereof by the space of 700 years and more; for

which this assembly and all Christians are to render laud and thanks to God, and to celebrate this noble act of the King of Spain, who in this is not only victorious but apostolical, in gaining of new provinces to the Christian faith."

The apostles James and John once said to their Master, "Wilt thou that we command fire to come down from heaven and consume them, even as Elias did?" They were vexed and indignant that the Saviour was not received by the people of Samaria when they made this speech. "But Jesus turned and rebuked them, and said, Ye know not what manner of a spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them." Luke x. 54.

The completion of the conquest of Granada was not the end of the Moorish war.

There were frequent revolts in the cities of this province, and often furious attacks were made on the Spaniards.

After a time the kings of Spain forgot that promises of protection had ever been made to this conquered people. They treated them with extreme cruelty, as you will hear further on.

CHAPTER XXII.

SPANISH KINGS OF THE HOUSE OF AUSTRIA, A.D. 1516,
TO A.D. 1701.

Philip and Juanna.—Juanna's love.—Philip's death.—Charles V.—Cardinal Ximenes.—His answer to the Grandees.—Hopes of Juanna.—Ignatius Loyola.—Policy of Charles V.—He abdicates.—Philip II.—Spanish Armada.—Philip III.—Treatment of the Moors.—Anxiety of the Duke of Lerma.—Philip IV.—Charles II.—Intrigues of Louis XIV. of France.

FERDINAND and Isabella had the unhappiness of losing all their children but one. This one, a daughter, named Juanna, was very weak in her intellect. She was married to Philip, a prince of the house of Austria. Though so imbecile in her mind, she had a very strong affection for her husband. He cared but little for her ;

and, being very selfish, he pained her by his neglect. All his heart was set on the additional kingdom he had gained by his marriage ; for, when Ferdinand was dead, Philip succeeded to the Spanish throne. When he had been king but three months he was taken ill and died. Juanna's love was not quenched by his death. The poor lady sat by the dead body of her husband, and for a long time would not have it buried, believing that he would come to life again. When she found her error, she quite lost her reason. The Castilians, who had loved their Queen Isabella, were much grieved that her daughter could not reign over them. Sometimes they had hopes that she would regain her intellect ; but they were disappointed. The kingdom was therefore governed by a regent, till Charles, the son

of Philip and Juanna, was old enough to reign. The regent was Cardinal Ximenes. He is much renowned in history for his great abilities, and the firmness he showed in executing his plans.

Charles, the son of Philip and Juanna, who was Emperor of Germany as well as King of Spain, was a very celebrated monarch. The period also in which he lived is full of interest. Many stirring events happened in the various nations of Europe. It was about this time that it pleased God to open the eyes of a large number of men to see that the Roman Catholic Church needed reformation. One after another customs had been adopted which were quite opposite to the commandments of Jesus Christ. Bishops and priests, as well as other members of the Church, came forward, at the risk of their lives,

to root out what they saw to be contrary to the Word of God, and to persuade others to do the same. At this time Henry VIII. reigned in England, Leo X. was Pope of Rome, Francis I. was King of France, Solyman the Magnificent Sultan of Turkey,—all of them men of more than common ability. In this book there would not be room to give an account of Charles's reign. I can only relate such events as had particularly to do with Spain during the period that the line of Austrian kings governed that country.

The Spanish grandees for the first time found that they now really had kings who would be obeyed. The Cortes of Aragon could no longer say, as they had done in old times, to their king, " We, who are each of us as good, and altogether

stronger than you, agree to obey you if you defend our rights, and if not, not ;” for Philip II., the successor of Charles, when he found that the Justizia of Aragon (whose office I have already explained) was prepared, on one occasion, to use his old privilege of resisting royal authority, rode with an armed force into Aragon, put the justizia to death, and abolished the office.

Neither could the grandees of Castile behave to these Austrian kings as they had done to Ferdinand II. The acts of Ximenes, while he was regent, had tended to diminish their power. He had had the burgessess, or inhabitants of towns, drilled for military service. They were to be the king’s soldiers, so that the king had no longer to depend on the will of the nobles when he required the strength

of troops to assist him in carrying out a law. An assembly of grandees waited on the cardinal one day, to remonstrate with him on his opposition to their interests. He drew them towards the balcony, from which might be seen a body of the newly-drilled troops : " These are the powers," said he, " which I received from his Catholic majesty. With these I govern Castile, and will govern it, until the king, your master and mine, takes possession of his kingdom."

If all the nobles of Castile and Aragon had joined to resist this diminution of their power, they might, perhaps, have done it ; but they never forgot that they had long been two kingdoms, and they were not sufficiently well agreed to act together. But they did not quietly submit to be so ruled. Both provinces

shewed their old spirit. They were vexed to have a king who, they well saw, loved Germany better than Spain. They could not help hoping that Juanna would yet recover. On one occasion, a sudden excitement roused her to answer a question with spirit; and the Spaniards, thinking that she had regained her reason, were so delighted, that they held a tournament with public rejoicings, to celebrate her recovery. But this was but a momentary light darting into her confused mind. She sank again into apathy; and her people were obliged to give up all hope that she would ever be their queen.

There were tumults and much bloodshed in Spain, by which the people gained nothing. It was in these wars that Ignatius Loyola, a Biscayan gentleman, was so severely wounded, that he gave

up all hopes of distinguishing himself by his military services. He became a priest, and founded the Society of Jesuits, who opposed the Reformation, and strengthened the Romish power, and were besides zealous and successful missionaries.

The Emperor Charles, who had been away in Germany, came to Spain when he heard of rebellion in various quarters. He acted wisely towards those who had set themselves against his authority. He treated them with no needless severity. On one occasion, he was informed of the place of concealment of a very formidable opponent : “ Go,” said he to the informer, “ I have no reason to be afraid of that man ; but he has some cause to keep at a distance from me ; and you would be better employed in telling him that I am here, than in acquainting me with his

place of retreat." Having offended the Spaniards at first by placing Flemings over them, he altered in this respect, and he pleased them also by learning their language, and conforming to their customs.

In the reign of Ferdinand and Isabella, America had been discovered by Columbus. Under Charles, Mexico was conquered by Cortez, and other conquests were made in the New World, by which the Spaniards gained very large dominions there. In addition to these possessions, Charles had Germany, Spain, Naples, Sicily, Milan, besides some territory in Africa. He could not maintain this wide empire without frequent war, and in particular he was engaged during nearly the whole of his reign in contests with the French King, Francis I. His personal exertions were very great, and both mind and body

suffered from them ; so that he resolved, to the astonishment of all Europe, to give up his crown and empire to his son Philip. This he did at the age of fifty-seven, and then retired to the convent of St. Justus, in Estremadura. There he lived with no more pomp than a private person ; had but few attendants, and employed himself in making models of machines, watches, clocks, &c. He attended regularly to the hours of devotion, and, for amusement, rode out occasionally. In one year after his abdication he died, aged fifty-eight years, A.D. 1558. . His son Philip succeeded him. This king was married to our Queen Mary of England. Philip was as much against the reformation of the Church in Spain, as Mary was in England.

Some Spaniards inquired into the affairs

that were making so much noise in the Netherlands. They knew that Philip employed armies there to overthrow and put to death men who protested against what they considered contrary to the law of God in the Roman Catholic Church. A small number of Spaniards were convinced that the Protestants were in the right. Philip encouraged the Inquisitors in searching these out; and he had as many as could be found burnt to death. At Valladolid, we read of thirteen burnt at once, and at Seville, on another occasion, twenty-one. Among those burnt at Valladolid, was Don Carlos de Seso, a nobleman of Verona. The king was present to see the victims die. As Don Carlos passed Philip's seat, he exhorted him to be merciful: "No," answered *the king*; "I would carry firewood to

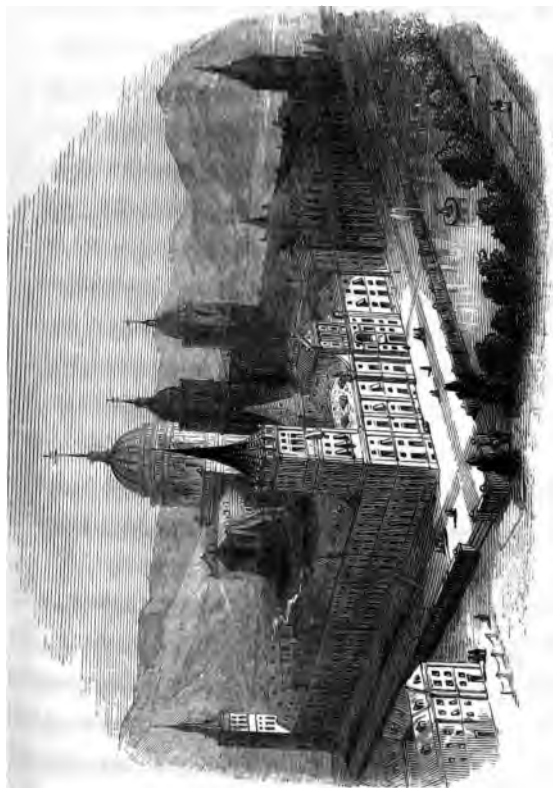
burn my own son, if he were such as you."

Philip's one great object throughout his reign was to advance the cause of the Church of Rome. It happened that Pope Clement VIII. did not encourage the persecution of the Moors, so that this unhappy people, who had suffered miserably in the previous reign, enjoyed a little rest in Spain, under a king whose zeal would have led him to destroy them without mercy, had he received a hint to that effect from the pope.

Philip fought a battle with the French at St. Quentin: when he was engaged in it he was doubtful how it might end. He made a solemn vow, that, if he gained the victory, he would build a magnificent convent, in token of gratitude. He was victorious, and fulfilled his vow. The

pile of buildings which he founded was made in the form of a gridiron, the instrument of the torture of St. Lawrence, to whom the Escorial, as these buildings were called, was dedicated. This royal monastery is in Old Castile. It has apartments for the use of the sovereigns, and it is their burial-place. The kings of Spain since Philip's time, as well as its founder, enriched it with valuable paintings, and a library of books.

The Netherlands revolted from Philip; and Queen Elizabeth sent the Earl of Leicester to govern them, as they had put themselves under her protection. This made Philip II. her enemy; and, as Elizabeth upheld Protestantism, the King of Spain had a double reason for opposing her. He resolved, therefore, to make an *attempt* to conquer England. In A.D. 1588,



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he fitted out the famous fleet known by the name of the Spanish Armada, which, before it was conquered, he named the Invincible. The Marquis de Santa Croce, who had to superintend its equipment, was so worn out by his exertions, that he died before it sailed. The vice-admiral died about the same time; and, at its first departure from Spain, many of the vessels were so much injured by tempests that they were obliged to return to be refitted. Queen Elizabeth's brave admirals and commanders, Lord Howard of Effingham, Drake, Frobisher, Norris, Lord Seymour, and others, totally defeated the Armada, and this Spanish fleet came to a dismal end. Many of the vessels attempted to return by the Orkneys; they were shattered by tempests, and dashed on the coasts of Norway, Scot-

land, and Ireland, and the seamen perished.

When Philip heard of the defeat, he said, "I sent my fleets to fight the English, not to combat the elements; let us thank God for what remains." The mourning in Spain was lamentable, so many had lost their relatives and friends. The king gave 50,000 ducats for the relief of the bereaved families of seamen.

This king held his court at Madrid, which has since been the capital. He died, aged seventy-two, A.D. 1598. He was of a gloomy and severe temper; and his son, Philip III., had been brought up in fear of his father. Being of a weak character, when he came to reign he was easily ruled by his favourites.

The Duke of Lerma influenced him at the beginning of his reign; and his in-

fluence was an evil one. Pope Clement had died, and the Grand Inquisitor and bishops in Spain were anxious that measures should be taken to get rid of all the Moors who were yet left there. The Bishop of Valencia, in particular, strove to stir up a general feeling against them. But the nobles of Valencia, and of other provinces peopled by Moors, were entirely opposed to the bishops in this proceeding. They saw that the land would be impoverished if the most industrious of the people, as the Moors were, were driven from it; and that thus they should suffer in having their land worse tilled, and the comforts they daily enjoyed diminished, for the want of the many busy hands then at work for them.

The Grand Inquisitor, at this time,

was Sandoval, brother to the Duke of Lerma, who ruled King Philip. He travelled to Rome, and prevailed with the Pope, Paul V., to agree to the wishes of the bishops in Spain with regard to the Moors. The king, who had as great a wish as his father to promote what he thought the interests of the Church, was easily persuaded to follow the wishes of the bishops rather than of the nobles. It was secretly resolved that all the Moors should be driven out of Spain. A large fleet was fitted out to go (as men thought) against Algiers. Strong bodies of troops were posted in various parts of Valencia, and then (September, 1609) an edict or ban was published first against the Valencian Moors.

They were commanded to embark *these* ships, which were already at the

ports, and be gone within three days. The only exceptions made were in favour of those who had for two years professed Christianity ; and six families out of every hundred were ordered to remain behind, that they might instruct the Spaniards in their industrious arts. It had been feared, that in anger and despair these oppressed people might set fire to the crops they were about to leave. It was therefore declared that any who did so would suffer instant death. They were assured that no ill-usage was intended for them on the coast of Barbary, (where they were to be landed,) and that they might believe the assurance, it was granted that ten men should return in every vessel to tell the next ship-load how they had been treated. If they chose to go elsewhere they might do so ;

and they were permitted to carry such goods as they could walk with. They attempted no resistance; but the six families out of a hundred who were to be left behind, firmly refused to do so; leaving the Spaniards to suffer for this wicked cruelty the loss of an industrious race, who had contributed much to their comfort and prosperity.

The vintage had scarce begun, and the Moors knew best how to prepare the wines. They best understood also the cultivation of the sugar-cane, and the management of the crops. The nobles of Valencia showed to the poor creatures as much sympathy as they could, and even accompanied them to the shore as they went to seek their new homes, and took leave of them.

By the end of November, all the Moors

of Valencia were gone, except a small number who rebelled against the edict, and fled to the mountains for shelter. They were hunted out and killed. Before the end of the month of May in the following year, the king had issued similar edicts against the Moors of Murcia, Granada, Seville, and Aragon ; and thus the country was cleared of all who were Mahommedans. The Spanish historians do not agree as to the number expelled. Some say 1,000,000 ; the lowest computation gives 600,000. A great number of children were kept as slaves. In the last embarkation 60,000 perished. Some on landing were plundered by wild African tribes ; some wrecked, some seized at sea by pirates. The prosperity of Spain is said to have declined ever since this time.

The Duke of Lerma, who had always supported his brother, the Grand Inquisitor, by his influence with the king, was much perplexed to know how to act when continual complaints were brought to him of the poverty of parts of the country, which were now neglected, owing to the departure of the industrious people who had laboured on them. He strove to excite the Spaniards to more industry, and promised rewards and titles to such as gave proof of skill in agriculture. But little good was done by his efforts. Philip grew weary of him, and he ended his days in disgrace. The king himself fell into a melancholy state of mind, like his father, and died at the age of forty-four. During the reign of his son Philip IV., Prince Charles, afterwards our *King* Charles I., who was betrothed to

Philip's sister, resolved to travel secretly to Spain that he might see the lady who was intended for his bride. He passed through Paris, on his way to Spain, and there he saw the French princess, Henrietta Maria, with whom he was so much pleased, that he felt he could never love another. He went on, however, to Spain. But after he had seen Philip's sister, he was determined to marry the French princess; and as he gained his point, peace was broken between England and Spain. During Philip the Fourth's long reign, the state of Spain, in some respects, improved. His son, Charles II., who succeeded him, was weak in intellect, and quite incapable of governing.

Louis XIV. was King of France at this time. He was an ambitious sovereign, and during the lifetime of Charles II.,

who had no son, he took active measures to gain the crown of Spain for his grandson the Duke of Anjou.

SPANISH KINGS OF THE HOUSE OF AUSTRIA.

	A.D.
PHILIP I. Reigned three months .	1516
CHARLES I.	1516
PHILIP II.	1556
PHILIP III.	1598
PHILIP IV.	1621
CHARLES II.	1669

CHAPTER XXIII.

SPANISH KINGS OF THE HOUSE OF BOURBON, FROM A.D.
1701 TO THE PRESENT TIME.

Duke of Anjou becomes King of Spain.— War of the Succession.— Gibraltar taken.— Ferdinand VI.— Charles III.— Expulsion of the Jesuits.— Their sufferings.— Siege of Gibraltar.— Charles IV.— Napoleon Buonaparte.— Duke of Wellington.— Ferdinand VII.— Queen Isabella II.

THE reigning family of France at this time was of the house of Bourbon. This house had been connected with Spain by marriage ; and thus it was that Louis XIV. hoped to establish his grandson on the Spanish throne. He did not expect that he would succeed without some struggle, but he took pains to

gain a strong party, and, in particular, he made sure of the good will of the Pope. Thus, when Charles II. died, it was found that he had appointed the Duke of Anjou his successor, the French agents of Louis having used means to induce him not to oppose the wish of the Pope.

When Louis XIV. heard of Charles's will, he pretended to be surprised at its contents, and to be in doubt as to whether he should accept the honour for his grandson. After a short delay, he sent for the Duke of Anjou, and spoke to him thus : " Sir, the King of Spain has made you a king ; the nobles demand you, the people desire you, and I give my consent. You are going to reign over the greatest monarchy of the world, and over a brave people, who have been

ever distinguished for their loyalty and honour. I recommend you to love them, and gain their affections by the mildness of your government. Be a good Spaniard, that is your first duty; but remember that you were born a Frenchman, and maintain the union of the two crowns."

The Duke of Anjou was Philip V.; he began to reign A.D. 1701. The Archduke of Austria considered that his claim to the crown of Spain was a more just one than that of Philip. A party favoured him, and there was a long war called the War of the Succession, which ended in establishing the princes of the house of Bourbon as sovereigns of Spain.

In Philip the Fifth's reign, the English took Gibraltar; and though the French and Spaniards together endeavoured to


dispossess them of this important place, they were not able, and England has maintained it ever since. In A.D. 1724, Philip V. abdicated, and his eldest son Louis succeeded. But this young king reigned only eight months, and then died, aged eighteen years. Philip then reigned again, and at his death his second son, Ferdinand, reigned.

Something had been done during Philip's reign to promote the industry of the people.

It was said of Ferdinand VI., that "he was guilty of no untruth." He was gentle and melancholy, and much more fitted for private life than for a throne. In his reign, a general peace was agreed upon between England, Holland, France, Spain, and Austria, called the Peace of *Aix-la-Chapelle*; this was in A. D. 1748.

But it did not last long ; for in less than twenty years we read of war again between England and Spain. This was in the reign of Charles III., who succeeded Ferdinand.

The Society of Jesuits, which—as you have read—was founded by Ignatius Loyola in the days of the first Austrian King of Spain, had long before this time become very numerous and powerful in Europe, and in America its members had toiled with great success as missionaries, and had gained such an influence over the minds of the natives, that their advice was followed in temporal as well as spiritual things. In Paraguay, in South America, they even had a sovereignty of their own ; and in others of the Spanish possessions in America their influence was felt in all political matters. Thus, they would



oppose a royal decree of the King of Spain, if they thought it would injure their missions; as they considered that their power as servants of God was rightly exercised in so doing. When it was found that the Pope then reigning considered the authority of the Jesuits too great, and wished that it should be diminished, the sovereigns of Spain and Portugal were glad to exercise their royal power against a body of men who had been for some time opposing them. In Portugal the Jesuits were accused of an attempt to assassinate the king. Every Jesuit who could be laid hold of was seized and arrested in one day, and they were sent prisoners to Italy.

It was resolved to do the like in Spain. Charles III. and his minister *Aranda* arranged secretly that the magis-

trates of every province in Spain should be made acquainted with the king's determination to expel all the Jesuits at once. At the appointed time the six colleges of Jesuits at Madrid were surrounded by police, and the king's decree was made known to the rector of each college. At the same time, those scattered throughout Spain were led by tens to certain spots where carriages had been previously stationed for their conveyance under military escort to different seaport towns. Each Jesuit was allowed to take with him his breviary, his linen, chocolate, snuff, a few portable conveniences, and his money. When arrived at the places of embarkation, they were placed on board transports, and these vessels, guarded by frigates, sailed to Civita Vecchia. No one there expected such a

crowd of new-comers : no provision was made for them. Many old men died from the fatigues of the voyage ; those who survived were sent to Corsica, and lived there on an allowance of one shilling a day, granted them by the King of Spain.

In the same manner, the Jesuits were expelled in a single day from all the Spanish settlements in America. A writer who does not consider their influence in Europe to have been altogether praiseworthy, says : “ However good their expulsion may have been in Europe, it is to be doubted whether the removal of those enlightened and zealous men (who were the first religious teachers in America) was not a serious evil in the *distant colonies*, where they stood between *the tyrants and their victims*, and on

all occasions aided and fostered natives of the country."

In this reign, Gibraltar was besieged by the French and Spaniards. General Eliot and 7000 veterans defended it successfully against them.

Charles III. lived to the age of 73. He is praised by historians for his abilities and temper. He took the greatest delight in hunting, and boasted that he had killed with his own hand 539 wolves, and 5323 foxes. He had not, however, given all his thoughts to this amusement. He encouraged arts and sciences, and the first botanical gardens planted in Spain were laid out by his directions.

Charles IV., his son, succeeded him, A. D. 1788. The ruling family of France had, as you have heard, been friendly

with that of Spain, and the two nations had joined in opposing the English. But in this king's reign the state of affairs altered : the monarchy of France was for a time overthrown.

Military leaders who had ability, now rose into notice in France ; and none were so distinguished as a young native of Corsica. He became at length commander-in-chief of all the forces, and afterwards Emperor of France. His name was Napoleon Buonaparte. He sent his generals with large armies into Spain, and appointed his brother, Joseph Buonaparte, King of Spain. Charles IV. had abdicated, and his son, Ferdinand VII., reigned. This young king was sent a prisoner to France, and kept some time there.

The English government resolved to *check the power of Buonaparte*, whose

ambition it seemed to be to conquer all Europe. English armies were therefore sent to Spain to assist the Spaniards in restoring their rightful king. A war took place, which is called the "Peninsular War." Of this war, accounts have been written by those who lived during the time that it was going on. They tell of the terrible mischief done by Buonaparte's generals and the French troops, in Spain—of the cruel sufferings of conquered districts—of the sad destruction of human life—of the disfigurement of beautiful buildings—the ruin of books and paintings; so that almost wherever travellers in Spain now go, they see marks of that fearful period. They tell also of the courage and humanity of the troops under brave British commanders, and in particular under the Duke of

Wellington, who succeeded in rolling back the tide of war. Ferdinand VII. was restored to the Spanish throne, which is now filled by Queen Isabella II.

SPANISH KINGS OF THE HOUSE OF BOURBON.

PHILIP V.	1701
LOUIS I.	1724
PHILIP V. reigns again	1724
FERDINAND VI.	1746
CHARLES III.	1760
CHARLES IV.	1788
FERDINAND VII.	1808
ISABELLA II.	

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